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A SHORT

COMMENTARY,

WITH

STRICTURES,

On certain Parts of the

MORAL WRITINGS

OF

DR. PALEY & MR. GISBORNE.

TO WHICH ARE ADDED, AS

A SUPPLEMENT,

OBSERVATIONS ON THE DUTIES OF TRUSTEES AND CONDUCTORS OF GRAMMAR SCHOOLS,

AND

Two Sermons,

ON PURITY OF PRINCIPLE, AND THE PENAL LAWS.

BY GEORGE CROFT, D.D.

LATE FELLOW OF UNIVERSITY COLLEGE, OXFORD, VICAR OF ARNCLIFFE, LECTURER OF ST. MARTIN'S IN BIRMINGHAM, AND CHAPLAIN TO THE RIGHT HONOURABLE THE EARL OF ELGIN.

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PREFACE.

THE reſpectable writers, ſome of whoſe opinions are the ſubject of diſquiſition in the following ſheets, have deſervedly obtained the attention and the eſteem of mankind. And it is not intended to depreciate the general worth of their productions, but to render them more uſeful.

The ſeeming preſumption of oppoſing the ſentiments of men ſo eminent in abilities and application will be pardoned, when the importance of the topicks is taken into the account. They are ſuch as concern human happineſs both here and hereafter.

*In the ſpirit of the Roman poet I ſincerely declare, that I enter not into general competition with divines whoſe leiſure and information are ſo much ſuperior. But it happens

* Cum de ſe loquitur non ut majore. Hor.

in literary compoſitions, as in architecture, inferior talents will diſcover ſlighter defects and overſights which have eſcaped the obſervation of great and comprehenſive minds.

We may ſurely be allowed to diſpute particular paſſages of any author without the imputation of malignity, vanity, or conceit. And we may hope, that the acrimonious invectives, into which ſome of the moſt able writers have been carried, will operate as an admonition to preſent and future ages to argue with moderation and candour.

If I have in any inſtance aſſumed what has not been proved, I am open to the kind communications of any literary friend, and ſhall receive them with gratitude and attention; at the ſame time aſſuring my readers, that the delicacy of my preſent undertaking has created much delay and very ſerious deliberation.

The principle of general utility, under the reſtrictions I have ſtated, will, I truſt, be found ſafe and tenable; nor is it intended to con-

controvert thoſe propoſitions which Mr. GISBORNE thinks ſo much ſafer.

But abſtract and general propoſitions are ſeldom thought of and applied in practice, and they are too often adduced only to be perverted.

The practitioners of the law may afford us admonition on this ſubject. They are ſo juſtly jealous of miſapplication, that they will only give opinions upon the minute and accurate ſtatement of a particular caſe.

To claſs the duties we owe to God and man under the ten commandments will be found ſufficiently general, and ſufficiently plain to the bulk of mankind. I am favoured by a learned friend with the following quotation from CASTILLON:—" La morale eſt " ſemblable a Nil, qui fertiliſoit l'Egypte " méme quand on diſputoit ſur la ſource." *Morality is like the Nile, which fertiliſed Egypt even while men were diſputing concerning it's ſource.*

That I have waved any obſervations on the ſlave trade is not owing to inhumanity, but to want of proper information. I diſbelieve ſome of the evidence which has been brought by the advocates for abolition, and particular inſtances of cruelty will no more be concluſive againſt planters in general, than Mrs. Brownrigge's conduct againſt all maſters and miſtreſſes of pariſh apprentices. Appeals to ſcripture are worſe than uſeleſs; it is ſomewhat prophane to appeal to a ſentence which has never been pronounced by the ſacred penmen. To make it kidnapping is to exaggerate the guilt of it, whatever that guilt may be, and without an actual ſurvey of the iſlands no adequate judgment can be formed. The negroes are undoubtedly leſs docile than ſpeculative men have imagined, and without denying them the plenary honour of fellow creatures, we may be allowed to think, that in proportion as they are leſs capable of underſtanding the more liberal motives

motives of human conduct, they muſt be kept under ſtricter diſcipline.

Strictneſs, however, is one thing, and cruelty another, though miſtaken humanity is ever ready to confound them.

The advocates for abolition have certainly accumulated much unmerited abuſe upon the planters, and have taken full advantage of the prejudice of the world againſt every thing which has even the ſemblance of oppreſſion.

Some happy, ſome temperate expedient will, I hope, be thought of which may put the negroes in poſſeſſion of all the happineſs they are capable of enjoying; but what that expedient is, and what evils they really labour under, is not in my power to determine.

If we can abate the virulence of mutual invective, an intermediate way will probably be found which may ſatisfy the wiſhes of all parties, and be perfectly conſiſtent with the benign ſpirit of the chriſtian religion. The

admonitions of Mr. SHARPE and the Rev. P. STOCKDALE, that the negroes ſhould riſe againſt their maſters, cannot be read without horror. *See Edward's hiſtory of the Maroon War.*

With reſpect to what are called Revolution principles, I hope the reader will be convinced, that a caſe of neceſſity creates no general principles, and limits itſelf.

The origin of civil ſociety ſeems more curious than uſeful in inveſtigation, and the duty of man is rather to render the exiſting powers ſalutary, than to examine how they were firſt obtained. But men argue and diſpute as if they were called upon to meet in a field, and to begin the inſtitutions of government ab ovo.

On the ſubject of clerical ſubſcription, while Mr. GISBORNE ſeemed to have juſtly rejected

rejected the lax interpretation of Dr. PALEY, I have attempted to prove not only that he himſelf has allowed too much, but that the Doctor's objections are not well founded*.

The ſuppoſed ambiguity of expreſſion in the articles is only acknowledged in a very few inſtances, and where the ſenſe is plain and obvious, we ſhall find little difference between the interpretation of the compilers and our own. And who would contend for a few ſhades of difference in things of inferior moment?

On the Chriſtian Sabbath I have taken leave to differ very materially from Dr. PALEY, both as to the date of its inſtitution, and the authority which requires reſt from labour.

I would lay little ſtreſs upon the name itſelf, and have endeavoured to prove, that the reaſons of obſerving it are, and have been,

* If the reader wiſh to ſee other objections anſwered, he is referred to the Bampton Lectures for 1786; to Dr. Powell's ſecond Sermon; and to Dr. Balguy.

binding

binding upon man from the beginning of the world.

So kind is our Creator, that he enjoins not even a poſitive duty without aſſigning a cauſe.

In the general diſpoſition to neglect the ſabbath, it were particularly injurious to weaken, what is unhappily found inſufficient, and to ſubſtitute human in the place of divine authority.

In ſome inſtances I have been apprehenſive of miſconſtruction and perverſion, without maintaining contrariety of opinion. I could have wiſhed that the compariſon of the pigeons, and the obſervations upon inceſt, had been omitted by Dr. PALEY, for I very much doubt, whether they may not be turned to a bad purpoſe. It is dangerous to give even indirect encouragement to murmurs and complaints, and to excite an abhorrence of certain crimes, it is ſufficient merely to name them.

A bad

A bad uſe has been made of his obſervations concerning tithes, and therefore I have endeavoured to point out a method, whereby the payment of them may be made equitable and eaſy, leaving others to determine ſpecial caſes according to local circumſtances.

The unlimited right of private judgment, upon which, in common with others, theſe two eminent moraliſts have inſiſted, will be found not to exiſt in the manner they contend for, for no man's right can be more than coextenſive with his abilities, natural and acquired. If it be clear that theſe are narrow and confined, at leaſt in the generality, the right muſt be narrow and confined alſo. By what rule ſhall we attempt to fix them? But the beſt educated, and the beſt informed have, in many reſpects, ſurrendered this right in a practical, though not in a ſpeculative, view.

The right of making war and peace is in the crown, the right of enacting laws is in the parliament. We are at liberty to diſcuſs the

the juſtice or policy of a war, and alſo the propriety of a law. But when once the war is determined upon, when once the law is enacted, diſobedience would be a kind of rebellion. The king, aided by his miniſters in one caſe, and the whole body of the legiſlature in the other, are, for the ſake of the general good, paramount to the ſuggeſtions of our own minds. The ſubordinate officers in the army and navy, will not think themſelves at liberty to diſobey the orders of a ſuperior commander, though they may not ſcruple in private, and ſometimes even in publick, to cenſure his miſconduct, and to expoſe his errors. For the ſake of peace, the attorney muſt comply with the directions of his counſel, and the apothecary of his phyſician, though it ſhould eventually be proved that they were miſtaken. So often does general good take place of partial evil, and ſo provident ought we all to be, that our pride or our intereſt betray us into nothing that may endanger univerſal regularity and order.

Who

Who does not clearly ſee that the prominent and groſſer errors of ſectaries are owing to the perverſe and abſurd exerciſe of this right? Was not George Fox much better qualified to be an inhabitant of Bedlam, than the founder of a religious ſect? Did it not require much ingenuity to give the opinions of his followers even a fair or a decent appearance? Independently of any ſpecifick difference in matters of faith, is not a mechanick, exalting himſelf into the office of a preacher, deſerving of the houſe of correction, unleſs inſanity can be proved?

If government do not puniſh, is this a proof of abſolute innocence? Can it anſwer any good purpoſe to tell a man, that he is at liberty to think as abſurdly as he chuſes? What is the general conduct of thoſe, whom Dr. JOHNSON once called Laxity Bigots? We are able to prove that there is no book ſo ſeditious, ſo diſaffected, to which they have not given countenance and circulation. It can be proved that a large body of them, invited

vited as they were, to join in a plan of profecuting the venders of ſeditious publications, were ſo far from uniting in the plan, that they only promiſed aſſiſtance againſt *acts* of ſedition and violence. What has been their conduct reſpecting Muir and Palmer, and all the culprits who were tried in the latter end of the year 1794? Have they not conſidered all of them as perſecuted, as having only exerciſed the right of private judgment?

With what reaſon can any of us invite the uneducated, unlettered part of our fellow ſubjects to exerciſe their judgment, when they have no knowledge?

We have at leaſt two Reviews, and one of the Annual Regiſters, under the conduct and inſpection of theſe liberally minded men, for ſuch they delight to be called. Whatever can ſow diſſatisfaction and diſcontent they induſtriouſly collect. Whatever is done or ſaid in defence of our eſtabliſhment, they miſchievouſly traduce, and impute to others ill

ill intentions or abſurdities, which have no origin but in their own malevolent hearts.

If we paſs on to Enthuſiaſts, with them inſpiration, or the inward call, will ſupply the want of learning; and thoſe few amongſt their teachers, who have had a better education, bid defiance to all the rules of good ſenſe and chaſte compoſition, becauſe the people are to be *rouſed* into a ſenſe of their danger, and a knowledge of their duty. It has been obſerved by the ſpectator, that an ancient philoſopher would have been highly pleaſed, could he have lived in a country, where lectures in morality were periodically delivered to all the people. In conſequence of ſuch an idea, we may wonder what Socrates, what Plato, what Ariſtotle, what Longinus, what Cicero, what Quintilian would have thought, could they have ſeen a man with diſtorted viſage, ſweating and foaming at the mouth; could they have heard this man ſelecting coarſe phraſes and vulgar figures, and practiſing all the arts of ſinking in his diſcourſes.

diſcourſes. We may be told that theſe were, to uſe Weſtley's epithet applied to Juvenal, *ungodly* Pagans. But ungodly as they were, they underſtood thoſe rules of compoſition which many deſpiſe, becauſe they are difficult to be learnt.

There is a degree of pride in the heart of every man, which is eaſily flattered; and this can never be done with greater ſucceſs, than when his judgment is appealed to. But this judgment is frequently erroneous in the wiſeſt, and how much more in the unlearned?

Volubility of ſpeech often creates admiration, but, as Dr. JOHNSON once obſerved of Churchill, he may go quickly who carries no weight with him.

To thoſe who boaſt in the multiplicity of diſcourſes, delivered by Enthuſiaſts, we may repeat the anſwer of the ſame great man to Goldſmith, "Two and forty ſixpences are only equal to one guinea."

He

He who poſſeſſes a due ſenſe of the dignity and importance of religion, enters upon the taſk of compoſing with an awful diffidence; and recollecting whom he ſerves, will not preſume to bring forward crude, undigeſted, and vulgar notions; will deſpiſe all trick and fancy, and gaudy decorations, ſeeking only the ornaments of a meek and quiet ſpirit.

From the diſcourſes of the leading men amongſt Enthuſiaſts, we might collect a number of paſſages, not much inferior in ludicrous abſurdity, to many in *Scotch Preſbyterian Eloquence Diſplayed*, with this aggravating fact, that the ſtile of all other writers and ſpeakers in general, has in the preſent age, undergone material improvement.

No one can more ſincerely wiſh that the people could be thoroughly informed of the excellence of our religion and of our conſtitution, but this is to be done only by making them ſenſible of their happineſs.

How unjuſtly has Mr. BURKE been charged with ſtiling them the ſwiniſh multitude? Mr. GIFFORD's Letter to LORD LAUDERDALE has refuted the charge, but this perhaps few of them have ſeen. There cannot be an error more fatal to the common tranquillity, than to collect them into clubs, or debating ſocieties, to paſs ſentence upon the conduct of their ſuperiors. The vigilance of oppoſition will ever be a better ſecurity againſt the real or ſeeming encroachments of power, than all the rhetorick of all the aſſociations in the kingdom. He, who has obſerved what palpable errors prevail in every department, even of private life, will not very readily entruſt the important concerns of an empire to ignorant and viſionary projectors.

To extend the dominion of reaſon and good ſenſe through all claſſes and denominations of men, is the benevolent purpoſe of both the moraliſts; but if even by implication, they allow private judgment to ſurpaſs it's

it's due limits, they will ſo far diminiſh the good effects of their own inſtructions, and weaken that deference which they ſo juſtly deſerve.

Let it moreover be remembered, that while we who are friends to the eſtabliſhment, wage war againſt the abſurd opinions of men, we mean to create no irritation againſt their perſons or their property. We would teach them the art of being truly happy, both in their civil and their religious capacity, and diſpel that gloomineſs which is too obvious to be concealed.

Let the diſſenters be particularly cautioned againſt the deep-rooted malignity of Dr. PRIESTLEY, who deſcended to ill-founded cavil and Bæotian wit, on ſubjects and circumſtances unconnected with his ſpecifick opinions. How different is the ſpirit of the Engliſh clergy? They have been ready to allow to eminent diſſenters their real merit. If they do not in every point coincide with

Drs. John Leland, Chandler, Lardner, Watts, Dodderidge, Price, Kippis, and many others, they are ſtill grateful for their laudable exertions in the common cauſe. The divines of Scotland have alſo received their tribute of praiſe and attention. Their names I need not ſpecify, when their works are in every one's hand. Nor have the French compoſitions of Bertheau, Bourdaloue, Maſillion, Fleury, Saurin, and others, been diſregarded. So truly do we deſpiſe national prejudice, and revere the learned of all countries and denominations.

Let enthuſiaſtick teachers relinquiſh that extemporary preaching, which the wiſeſt amongſt them can ſo ill perform; let us hear of no extraordinary gift, and let not the ſolemn truths of religion be diſgraced by contemptible language. Let them neither directly or indirectly cenſure the eſtabliſhed clergy, for truſting to what is called the dead letter; let them compoſe leſs, and with more

care;

care; and while they condeſcend to the capacities of the ignorant, let them not offend the ears of the moſt intelligent.

On Mr. GISBORNE's delineation of the duties of lawyers and * phyſicians, I had little to obſerve; but while I muſt be excuſed in thinking, that he was not very fortunate in his choice of authors on the paſtoral care, I acknowledge with ſatisfaction, that he has greatly improved upon them.

* In addition to what is there ſaid of the infidelity of Phyſicians, I produce a quotation from the Zoonomia of Dr. DARWEN, vol. ii. p. 410.

"Of this kind are the bulk of mankind. They continue "throughout their lives in a ſtate of childhood, and have thus "been the dupes of prieſts and politicians, in all ages of the "world.

"In regard to religious matters, there is an intellectual "cowardice inſtilled into the minds of children from their infancy, "which prevents their enquiry; credulity is made an indiſpenſable "virtue; to enquire, or exert their reaſon in religious matters, is "denounced as ſinful, and in the Catholick church, is puniſhed "with more ſevere penances than moral crimes."

I believe every intelligent reader will ſee how inſidious, how diſingenuous this attack is, very ſimilar to thoſe of HUME, of whom in many paſſages we can ſcarce pronounce, whether he be againſt us, or on our part.

The ſingularity of the Doctor in his own profeſſion, muſt be left to the medical gentlemen; but the ſoundneſs of his judgment, is, on many occaſions, liable to ſuſpicion.

I have treated Biſhop BURNET with little ceremony or reſpect, for the opinion of Swift remains unrefuted; and though it cannot be denied, that licentiouſneſs of conduct in the clergy, had it been proved, muſt be very injurious to religion, yet if there ever exiſted a prelate, who was aſſiduous in all the clerical offices, and yet was a time-ſerver and a calumniator, he muſt, as far as his example went, have given a deep wound to chriſtianity. Such was the Biſhop of Sarum, of whoſe writings the laſt page is the moſt pleaſant. A new hiſtory of the reformation, and a new comment on the articles, are much wanted, and who believes half the hiſtory of his own times*?

* In addition to what is ſaid concerning Biſhop BURNET's accuſation of the clergy, the reader will excuſe the following extract from Deiſm Revealed, vol. ii. dial. 7. "If the vices of one "clergyman can turn a man of this ſtamp into an infidel, why "ſhould not the virtues of another convert him again?—The good "parſons may ſtrike, and ſtrike with a force not to be reſiſted by "reaſon, but what will this avail, ſince the bad, being ſeconded "by all his paſſions and deſires, may eaſily drive him down the "wind of his own prejudices, againſt the virtues of ten thouſand "ſaints and martyrs?——You do not act ſo weakly in other things. "It is no argument with you that money is of no value, becauſe "you ſee another idly ſquander it away."

To

To the other prelate from whom Mr. GISBORNE has borrowed, I look with real reverence and reſpect. I conſider him as a diligent and good man, exerting his talents in the cauſe of religion with unremitted zeal. His error concerning the divine legation, was the error of the day, common to him with Biſhop Smalbroke, and ſome of the governing part of the Univerſity of Oxford. To attempt to appreciate his merit altogether, would be invidious and preſumptuous, and it ſhould be conſidered, that a publick ſtation creates many interruptions. We learn from Dr. KNOX, that the Archbiſhop began the ſtudy of Hebrew in early life, under the tution of the Rev. Samuel Jones; and we may hope that our reſpectable ſeminaries of ſchool education, will, in time, follow the example. The drudgery will thus be overcome in early life.

The *charges* only come under immediate conſideration, and though uſeful, they are written with more purity of intention, than

vigour of conception. The parts objected to carry an unfounded accuſation of the clergy, or impoſe upon them duties which they cannot always eaſily perform.

The beſt intentions ſometimes carry men into extremes, but,

Inſani ſanus nomen ferat, æquus iniqui,
Ultra quam ſatis eſt, virtutem ſi petat ipſam*.

It is well known that in his viſitations he erred from exceſſive zeal, and deſcended to groundleſs cenſures, or petty ſarcaſms, which recoiled upon himſelf.

Let prelates remember, that they are the fathers, not the inquiſitors of the clergy. Quem alienum fidum invenient, ſi ſuis hoſtes fuerint? Who among the laity will be their faithful friends, when they are at variance with their own order?

The whole profeſſion has peculiar miſfortunes attending it; the property annexed

* Of which the reader is requeſted to accept the following imitation.

When virtue reigns in rigour and exceſs,
The wiſe are frantick, and the rich oppreſs.

to

to it is viewed with envy; and every worthleſs man is attended to when he attacks the revenues of the church. On this ſubject, ſome in the moſt exalted ranks of life can be groſsly abuſive. Who would ſuppoſe the following to be the language of a peer, a regular graduate (as to his firſt degree) in the Univerſity of Oxford? "Tithes are the "grand deſtruction to national improvement, "to agricultural amelioration, where the lazy, "idle drone, devours a large portion of the "labours of the ſedulous inſect, and of the "product of the induſtrious bee." Such is the language of Lord Montmorres, as taken from the Analytical Review.

This drone, it is true, handles not the plough nor the ſcythe, but he has often toiled through three dead, and one or two living languages, through the elements of mathematicks and philoſophy, and through thoſe authors who are more immediately neceſſary for profeſſional knowledge. He has ſometimes

times been an inſtructor, and too often waited for theſe envied advantages, till he is ſcarce able to enjoy them.

His Lordſhip ſpent ſome of his early days among mock patriots, the pretended friends of liberty.

A noble Lord in Glouceſterſhire waged perpetual war with the incumbent of his pariſh, of which, it is hoped, he ſincerely repented, for he requeſted that the incumbent might officiate at his funeral. Some part of the litigation is alluded to in THOMPSON's book.

In theſe days of increaſed taxation men ſhould be cautious how they affix limits to the claims and pretenſions of clergymen, under the idea of humanity to others.

The diſcouragements are ſufficiently numerous, and it is not very becoming to expect that an income which an eminent ſurgeon or attorney would deſpiſe, ſhould be deemed ſufficient for a clergyman.

The

The Biſhop of Rocheſter, in his laſt charge, has ſufficiently anſwered the objections againſt the act in favour of curates, as far as it regards the improvement of their ſalaries*; but in reſpect to curacies or ſmall vicarages augmented by the Queen's bounty, there is in the ſame act a ſhameful omiſſion. If the framers of the act of George I. by which they are

* Many Curates, however, have not ſeen the Charge. Great caution will be requiſite in enforcing the act; the circumſtances of caſes muſt be nicely weighed, and the Ordinaries and the Curates are equally to be admoniſhed; the former againſt rigorous exertions, the latter againſt unreaſonable demands, or expectations.

For a ſingle man, fifty pounds per annum is as good a proviſion as 30cl. for a married man with a family. Out of a living not more than 60l. per annum, it is unreaſonable to aſſign to the Curate more than 30l or 40l.

If the Incumbent be a bachelor, or a great pluraliſt, and the Curate a married man with a large family, then let the whole allowance be given.

If a living were 700l. per annum, or upwards, let the Curate have 100l. from the voluntary offer of the Rector or Vicar. In ſmall augmented vicarages let the two parties divide the income. The majority of young men muſt wait, and if they wait too long for promotion, it cannot be expected that the principals are, from a plenary, but unreaſonable exertion of authority, to compenſate the inconvenience. There are few clergymen decently appointed, who, beſides private unſeen beneficence, do not contribute to publick charities, and eſpecially to the widows and orphans of their deceaſed brethren.

declared

declared benefices, meant what they expreſſed, they were extremely culpable, and eſpecially in that day. Happily for many of the leſs opulent clergy the declaration was not at all regarded. Such appointments have been, as they ſtill ought to be, held like perpetual curacies. Without entering into particulars, every one knows what unpleaſant conſequences may enſue, and it is not the fact that the greater part of them are increaſed to a very great value. If a beneficed clergyman can obtain one of them, which might add 20l. or 30l. per annum to his income, why ſhould he be compelled to reſign a better living, and be preſented over again? Why are theſe ſhackles and fetters put upon the ill accommodated part of the profeſſion?

It were devoutly to be wiſhed, that the Convocation was allowed to ſit, in order that no improper, no haſty, no ill digeſted bill might be brought into Parliament, wherein the clergy are immediately or remotely concerned.

Till

Till that happen, it is at leaſt decent to circulate copies of bills intended to be brought forward. Every neighbourhood will then furniſh ſome *practical* information. Many of theſe *benefices* are ſo ſmall, that ſix of them would not afford a decent maintenance.

Amidſt the care which the act in queſtion takes for the accommodation of curates, it would have been juſt and reaſonable, that ſome addition ſhould be made to thoſe vicarages or curacies, of which the Dignitaries of the church are Impropriators. Ten per cent. upon every fine would, in time, create a conſiderable fund, and might be laid out in purchaſing ſtock. For though the jealouſy which the purchaſe of lands by the Queen's bounty be ſomewhat groundleſs, yet why ſhould the minds of men be irritated, if the clergy can be accommodated any other way?

*As Dr. PALEY ſaid ſomething on the improper diſtribution of preferment, I have

* The Author of Deiſm Revealed has deſcribed in few words the delicate ſituation of a clergyman—Vol. ii. Dial. 7.

"Should

been deſirous of rectifying a miſtake into which he may lead the unwary. All the ſons of noblemen in the church neither are nor have been illiterate, but it muſt be acknowledged, that too many illiterate men find their way to higher ſtations who are not of

" Should I ſeem to join in the cenſure, you would aſcribe it to " reſentment, and ſhould I offer at a vindication, you would charge " me with ſpeaking in the prudential ſtrain of an expectant; ſo that " either way all I could ſay to you would paſs for nothing. All " men who have principles of religion and honeſty, act in ſome " things, and on ſome occaſions, againſt thoſe principles, for men " are but men."

No one felt the force of this more than myſelf, but when I reflected that every conſpicuous clerical character is Votivâ veluti deſcripta tabellâ, and when, moreover, I ſaw that accuſation fixed upon the Nobility, which unfortunately extends to many others, I was determined, without fear, to give the ſtatement of facts, and to propoſe, however hopeleſs the propoſal may be, ſome remedies in future. As was obſerved in a letter to Mr. WYVILL, every man may do that for himſelf which it were invidious for me to attempt, that is, he may make compariſons between preſent and paſt times, and, on this occaſion, the balance will be found *a little* in our favour.

Though learning be requiſite for the higheſt ſtations; yet if that learning be diſgraced by malignity of heart and party ſpirit, if it have been employed to diſſeminate ſatire, and injure reſpectable perſons in the publick eſteem, if, moreover, it's value be diminiſhed by offenſive or ridiculous ſingularities, the ſcholar, under ſuch circumſtances, may, and ought to be, left behind. On this account we have no cauſe to lament that SWIFT was not made a Biſhop.

noble

noble origin. Eccleſiaſticks themſelves, even thoſe who have riſen by merit, are, and have been, too inattentive in the diſtribution of their appointments*. Little aware what juſt reproach this creates from thoſe who have no hope of promotion from them, and therefore cannot be partial, but whoſe opinions no good or wiſe man ought to deſpiſe, they frequently give way to the moſt frivolous reaſons and pretences. If general hints to them and to lay patrons will avail, if all will conſider the truſt as ſacred, if they will give merit it's

* "All Biſhops (ſays SKELTON in the ſame dialogue of Deiſm "Revealed) do not act the part you accuſe them with, and ſuch as "ſometimes do, often act otherwiſe, and, in either caſe, are almoſt "equally liable to cenſure, through the defects of thoſe they pro-"mote. The eyes of the ſelfiſh and ill-natured world are on the "well-beneficed clergy; all their ſlips are marked and magnified, "while ſuch as are ſtationed a little lower, are leſs obſerved, leſs "envied, and leſs maligned."

Theſe obſervations are juſt, but the clerical, like every other profeſſion, forms a due eſtimate of it's ſeveral members. By that eſtimate only ſhould they, who wiſh to promote merit, regulate their judgment. Yet all mankind muſt acknowledge with the poet—

Fallimur et quondam non dignum tradimus.
Through error we aſſiſt ſometimes the unworthy.

due

due eſtimation, as has been done in a few caſes which we are happy to remember, the brilliant talents which are carried into other profeſſions will more frequently be engaged in the clerical. For though it can by no means be allowed that competent attainments are ſo rare as Dr. PALEY ſeems to have indirectly inſinuated, yet the ſtock of merit will be continually increaſed by encouraging that of which the church is already poſſeſſed.

Inſtead of wondering that the preſent number of meritorious men is not greater, we might more juſtly wonder that it is not ſmaller. The various examinations to which the clergy are ſubject in the courſe of their education, and previouſly to their being ordained, are no ſmall ſecurity againſt incompetency. But he muſt know little of human nature who does not perceive, that in the progreſs of life the ſevere ſtudies will often be little attended to, when no encouragement is to follow. The ſtudious themſelves will

adopt

adopt a ſpecies of reading that creates more amuſement and leſs labour. Yet many, of whom it may be ſaid in the language of Swift, "As for clafficks they ne'er miſs them," are engaged in peruſing the publications of our own language, not flimſy plays and novels, but the productions of hiſtorians, philoſophers, and divines, moſt known and celebrated, and not a few are acting as uſeful magiſtrates. If, notwithſtanding the numerous expedients uſed for the circulation of books, any of them are unfortunately prevented from reading more books than they can purchaſe, they ought to be pitied rather than condemned, and I cannot help wiſhing to ſee more parochial libraries upon a large and extenſive ſcale. To theſe all the beneficed clergy of every diſtrict ſhould largely contribute. Many ſingle ſermons, many volumes of ſermons, and other valuable productions, will thus be preſerved from oblivion, and become permanently uſeful.

An illiterate Archdeacon, as well as an illiterate Dean or Reſidentiary, is a great calamity to any diſtrict—For how can he inculcate a love of learning, who is not learned himſelf? But as there are, and, I hope, ever will be, ſome men of letters in that reſpectable office, the examples of thoſe who have gone before them may ſtimulate them to care and diligence in the compoſition of their charges. Among the deceaſed, for it may have the ſemblance of adulation to name the living, they will find Drs. BALGUY, POWELL, RANDOLPH, TOTTIE, and many others.

They have a ſpacious field, they may aſſiſt the ſtudies of the younger clergy, they may bring to obſervation many excellent writers of the laſt and preſent century. Let them not fear to point out even the prominent defects or ſeeming omiſſions of the moſt celebrated*. It would be uſeful to give a

* And here I cannot but expreſs a wiſh, that when a liſt of books is directed to be read by candidates for orders, there might be

hiſtory of pulpit oratory from the time of Elizabeth to the preſent day, to ſhew how far ſcholaſtick diſtinctions or diviſions may be avoided or adopted.

If they are well verſed in Hebrew, they may point out the uſes of ſtudying it in order even to underſtand the new Teſtament, and though the Lord Primate of Ireland has publiſhed an excellent eſſay on biblical tranſlations, yet much additional philological information may be communicated. The cloſe connexion too between the old and new Teſtament may be purſued in all it's gradations from the firſt promiſe made to Adam till the fulneſs of time came. There are alſo tem-

be ſome account what is the real character of them. A ſtudent in theology, for inſtance, might be told what is the peculiar excellence of each commentator. For his philology he may be referred to Leigh's Critica Sacra, to Parkhurſt's two Lexicons, making allowances for a little myſticiſm, and to Dr. Hammond. For *comments* on the Teſtament, to Pool's Synopſis or the Critici Sacri, to Eraſmus's Paraphraſe, the moſt ſatisfactory of them all, to Clarke and Locke, Whitby and Gilpin. How much was the world diſappointed in the commentary of Biſhop Pearce? Timidity or caution in this, or any other ſuch inſtance, is puſillanimous. They all have their imperfections, and who reads Hammond on the Revelation?

porary attacks upon the church which they may be called upon to repel, and as there is little novelty in error, they may direct their younger brethren where to find proper armour.

They will ſtudiouſly avoid politicks, and all the animoſity of party. Nothing but the real danger of the conſtitution can be the legitimate ſubject of diſquiſition. The connexion of religion with the municipal laws may alſo be ſtated more as it exiſts in practice than in theory. For Biſhop WARBURTON's Alliance of Church and State is only intelligible by few*.

* The Divine Legation is a work of great merit, and if ſome able perſon would undertake to give a ſummary of it, as Dr. HALIFAX did of Butler's Analogy, we might juſtly hope that it would then be generally read. Perhaps no book of equal, or nearly equal merit, has been read ſo little. To young readers it preſents ſome difficulties and diſcouragements; the materials are irregularly arranged, and when the author himſelf acknowledges that he has a paradox to prove, it cannot be wondered that the demonſtration is not univerſally admitted. We may ſafely adopt his principal poſition without giving way to thoſe refinements with which all his works unfortunately abound, without admitting his expoſition of part of the ſixth book of the Æneis, for a refutation of which ſee Gibbon's poſt. works, or his Interpretation of the Book of Job.

A col-

If they ſhould have a taſte for the fine arts, it may be ſhewn how much they have contributed to the promotion of piety, and in what degree a divine may, conſiſtently with his profeſſion, be allowed to ſtudy and to cultivate them.

The diſcuſſion of all, or any of theſe ſubjects, will require much previous ſtudy, but the advantage will be conſiderable. The laity preſent will be convinced, and will gradually convince others, that the life of a con-

A collateral uſe of peruſing this admirable work will be to inſpire us with a love of learning in general, by examining it's ſources and it's progreſs.

The wanton ſeverity with which he treated thoſe who differed from him, is a melancholy proof of human infirmity, and his ſarcaſms upon Dr. KENNICOTT and Dr. TUCKER were unjuſt and unpardonable. If Dr. KENNICOTT made ſome fanciful alterations, this could not overthrow the general utility of a collation; and, if the Dean of Glouceſter ſtudied the national intereſt, he did not at the ſame time neglect the duties of his profeſſion. He has already furniſhed one volume of excellent ſermons, and when that event happens to him which awaits us all, it will be found that his modeſty only has prevented him from publiſhing more. Of a life ſo uſefully ſpent the gratitude of man can ſcarce ſpeak in exceſſive praiſe, and his name can only die with the conſtitution, and with good ſenſe.

ſcientious clergyman is a life of induſtry, and that the performance of parochial offices occupies little of his time in compariſon of that which is ſpent in the improvement of his underſtanding.

The trite ſubject of precept and example will thus be avoided. The ſtyle will not be dictatorial, affectionate to the younger, and reſpectful to the older part of the audience.

Every clergyman ſhould ſuſtain the twofold character of a diligent ſcholar and conſcientious paſtor. He may be forewarned with propriety to remain ever mindful of both. Otherwiſe, even his regular attendance on the church may carry him into uſeleſs engagements and an improper waſte of time. With a laudable purpoſe of cultivating the friendſhip of his pariſhioners, he may gradually glide into tedious and unneceſſary viſits, and in acquiring a little popularity as a worthy neighbour, may ſink into forgetfulneſs of his learning and his books.

Much

Much invective has been directed againſt the ſervice of churches at ſome diſtance from the place of clerical reſidence. I wiſh more attention was paid to facts, and leſs to ſpeculative opinions.

The hoſpitality of the ſtatute enforcing reſidence, or, in other words, the accommodation of an eccleſiaſtical inn, is not wanted; and where the inhabitants are few, the eſſential duties are often conſcientiouſly performed by a non-reſident divine. And if any of the very rigorous men ſhould tell him that his pariſh is more wicked than thoſe in which the incumbents live, he would ſoon refute them; he would prove that he catechiſed the children, that he had viſited the ſick, and that he had circulated religious books. He would refer them to melancholy inſtances of human depravity in town as well as in country, in defiance of all reſidence; and if they had any falſe notions of rural innocence, he would ſoon undeceive them. He would aſk

them whether mankind are to be treated as if they had no monitor within, and what are the great ſervices that can be performed during the week. If he were the teacher of a ſchool, or the minor canon of a cathedral, he would aſk by what ſhadow of juſtice he is to be deprived of the means of improving his income from ſome ſmall and almoſt imaginary differences. He might alſo aſk what claim a pariſh can have to a reſident clergyman, which cannot afford him maintenance and proper accommodation.

Much ſarcaſm is dealt out againſt ſerving three churches. Here again I appeal to facts. Many conſcientious men have done this, and without detriment to their reſpective pariſhes. When the hours indeed are capriciouſly altered, or inconveniently fixed, when the places are at ſuch a diſtance that the ſervice cannot be performed without indecent precipitation, for ſuch caſes no defence is offered. But where the ſtipends are ſmall, where

other

other churches are near, the well-diſpoſed are accommodated in them, ſo that the church of one pariſh frequently contains the inhabitants of two, as is more fully exemplified in the city of York. I would not have been ſo minute, but with the benevolent intention of vindicating many worthy men, and preventing in future that ſeverity in the ordinary, which I once witneſſed, and have often heard of, with the moſt ſerious concern. A parochial viſitation, conducted with judgment and candour, would enable the Archdeacon, and the Biſhop, by his aſſiſtance, to know the real ſtate of every place.

He who is obliged to ſuch hard ſervice, may be frequently pitied, when he cannot be blamed.

It is too common to compare the Engliſh clergy, as to expectations of emolument, with the teachers of other denominations. When any of the former are in Scotland, or in foreign countries, they ſit down contented with

with what can be obtained; their reſidence is often temporary, till they can obtain better proviſion. But it is an undoubted fact, that almoſt all the literary miniſters of thoſe who diſſent from the church, are provided for with ſhameful parſimony. The bondage, in which many of their congregations hold them, is intolerable, and has driven ſeveral into other callings. As to the Romiſh prieſts, one might bluſh to tell, what cannot be denied, that moſt of them have ſmaller ſtipends, than the upper ſervants of the families with which they are more immediately connected. Under ſuch diſcouraging circumſtances, humble attainments, and narrow education muſt be excuſed and admitted, and the general cauſe of chriſtianity will be injured and degraded. Yet let me teſtify with ſincerity, that I have had the honour of knowing ſeveral, whoſe knowledge, whoſe liberality of ſentiment, and whoſe general character remain unqueſtioned.

Certain

Certain it is that nothing will contribute more to heal the differences exiſting among the various denominations of chriſtians, than a reſpectable miniſtry in each. An unlettered teacher is an uſurper, and like other uſurpers, can only retain his influence from the ignorance and blindneſs of others.

That abuſes exiſt in the eccleſiaſtical courts is too notorious to be denied or diſſembled. The judges and the advocates poſſeſs competent abilities to remove them.

Publick penance hardens the offender, and is viewed with deteſtation. Pecuniary compoſitions are diſgraceful. Preſentations upon common fame cannot be ſupported, and the articles of viſitation are worſe than a dead letter; and ſome have wiſely determined not

to

to read them, becauſe they cannot be enforced.

Briefs, as they are now obtained, conſtitute a ſerious grievance. Whether it be decent to tax the national charity with heavy expences in chancery, is at leaſt queſtionable. But *the oaths of able and experienced workmen* are often moſt ſhamefully proſtituted. A workman has ſworn to the ſum of one thouſand pounds, when one hundred would have been ſufficient, and to more than the full value of a houſe and every thing in it, when the damage was inconſiderable. It is therefore propoſed, that the magiſtrates ſhould view the damaged premiſes, and take all poſſible care that the workmen may not be perjured, nor the clergy be compelled to read notorious falſehoods, ſtill more ſhocking, becauſe they are read in churches. A proctor in each diſtrict might tranſmit the contributions to the principal collector, and the expences of collecting, as well as printing

ing and circulating copies, would be very materially reduced.

Till ſomething of this kind be done, the juſt contempt of groſs impoſition will operate in full force, and with merited fatality.

——— Ut mox
Nulla fides damnis verisque doloribus adſit.

The tale of real loſs and diſtreſs will not be believed.

The act enforcing reſidence ſhould be reviſed, and all thoſe honourable pleas of exemption ſhould be inſerted, which good and wiſe men would admit, that it may not be in the power of any to threaten, when they only mean to defraud, or to indulge the fooliſh pride of calling forth the incumbent, becauſe he is in their eſtimation the greater man.

And after all the pleas that can be recollected have been enumerated, ſomething may be ſtill left to the diſcretion of the jury.

Every

Every Engliſhman triumphs in the ſecurity he enjoys from ſalutary laws. Yet theſe laws admit of improvement; and the addition of another judge to the court of chancery would be attended with the moſt happy conſequences. Two courts would be opened, and they who muſt be kept in ſuſpence for years, would be relieved in a much ſhorter time.

Proſecutions for ſmuggling would be more equitable, were the accuſer bound to pay the coſts, if his evidence were diſproved.

The attendance of one judge in populous towns, during the winter aſſizes, is alſo a great evil. Men are tempted to ſit down under petty depredations, rather than proſecute the offenders. Were a ſenior counſel to preſide at the quarter ſeſſions, ſuch accuſations would be ſooner diſpoſed of, the guilty ſooner puniſhed, and the innocent ſooner releaſed.

The

The poor laws are now under conſideration. Care ſhould be taken that magiſtrates viſit workhouſes in country villages, and order proper repairs and enlargement, if requiſite, upon their own view.

Any labourer known to ſquander away his time and money in an alehouſe, and perſeveringly to continue idle, when work is offered, ſhould be puniſhable.

In a preface to a Commentary upon Writings, which extend to every concern of man, no apology can be neceſſary for theſe miſcellaneous hints.

The ſupplement to this work conſiſts of obſervations on the duties of truſtees and conductors of publick ſchools, and of two ſermons.

The importance of education ſeemed to juſtify a particular diſcuſſion of thoſe means, by which it may be well conducted. It is the ground-work upon which every thing

valuable

valuable in life muſt be eſtabliſhed. Many ſeminaries are juſtly complained of as teaching nothing, by profeſſing to teach every thing; and many others as not ſufficiently comprehenſive. The reader will find a plan equally diſtant from both objections, and which comprehends the ſubſtance of one publiſhed in the year 1783.

Electors, parents, and guardians, will after all be cautious not to receive haſty impreſſions; and are directed to ſome ſources of legitimate information, which the wiſeſt and moſt virtuous do not always think of.

Both the ſermons are ſo immediately connected with the deſign of the two reſpectable moraliſts, that an apology is ſuperfluous. The firſt of them was delivered before the Univerſity of Oxford; the latter at the Stafford aſſizes, in the ſummer of the year 1794.

The ſubſtance of the remarks on publick utility, ſubſcription, the obſervation of the

ſabbath,

ſabbath, and the comprehenſive nature of the ten commandments, was compriſed in four ſermons, preached at Oxford in the laſt term.

If it ſhould be objected, that conciſeneſs has been ſought for at the riſk of becoming obſcure or dogmatical, the reader will have the goodneſs to believe, that this was not intended. In the numerous publications on morality and theology, the principal ground has been ſo often occupied, that we can expect to do little more than to improve particular parts, which before were haſtily or ſlightly examined. This I found to be the caſe, when I undertook the Bampton Lecture, and an attempt was made, in a conciſe way, not to diſcuſs any one ſubject at large, but ingenuouſly to acknowledge the difficulties which exiſted, to meet the moſt formidable objections of all our adverſaries, which had not, in my apprehenſion, been fully anſwered by others.

In that, and in the preſent inſtance, therefore, let me not be blamed as having not performed what I never undertook; and though I have done but little, I can plead in excuſe many years ſpent in the laborious office of teaching; and, even now, much of the care of a very large pariſh, in which the preparation for weekly compoſition takes up more time, than will admit of very extenſive reading and cloſe application.

To all theſe conſiderations may be added, the claims of a numerous family to ſubſidiary inſtruction.

Without any intention of palliating or concealing the general defects of human nature, every faithful miniſter of Chriſt will rejoice in creating conciliation and promoting peace, by recommending mutual forbearance, and this can only be done, by frequently reminding all men of their own infirmities, and of the peculiar temptations to which they are individually liable. Such is the purpoſe

purpoſe of Dr. PALEY and Mr. GISBORNE; and if I have in any degree aſſiſted in giving it additional efficacy, I ſhall rely on the candour of the judicious and the virtuous, and rejoice in contributing one mite to the treaſury of moral and religious information.

As the Honourable THOMAS ERSKINE has *in his View of the Cauſes and Conſequences of the Preſent War with France*, not only not cenſured, but commended thoſe who were tried for high treaſon in the year 1794, and has declared, that their object was virtuous and laudable, I muſt beg leave to ſay, that the acquittal of a jury is not always a proof of abſolute innocence, though it ſhuts the mouth of accuſers; that the profeſſion in general to which he belongs, differs in opinion from him, and from the jury, and that therefore the charge of perſecution falls to the ground. Having heretofore challenged Mr. WYVILL, and all the aſſociators, to prove any plan of parliamentary reform practicable and eligible,

ble, I ſtill look upon ſuch plans not ſo much criminal in themſelves, as in their conſequences; and they are ſeldom brought forward but with warmth and irritation. From fifty men of the firſt eminence I have no alarming apprehenſion, but the rage of innovation ſoon communicates itſelf to the ignorant, the idle, and the profligate. And I muſt be excuſed in thinking, that many of our reformers are not ſo anxious to *deſtroy* influence, as to *transfer* it. For I am able to prove, when duly called upon, that ſome of them are, within the compaſs of their power, tyrannical to an intolerable degree. An inſtance lately occurred in the north of Yorkſhire, which fully confirms my aſſertion.

A COM-

A

COMMENTARY,

WITH

Strictures, &c.

WHEN Dr. PALEY's Moral Philoſophy made its appearance in the world, it met with a moſt favourable reception; nor was this reception more favourable than it deſerved. It had been too common to ſeparate the law of nature from revelation, and in ſtating the ſubordinate rules of moral conduct, to forget that the will of God is not only ſupreme, but gives all other rules their exiſtence, their ſtability, and their propriety.

Neither was it inconſiderable merit to render a ſtudy pleaſant, which, however intereſting, had been conſidered as devoid of entertainment. Accordingly, a treatiſe ſo well unfolding the principles of moral and political philoſophy, was found in every

apartment, and the Univerſity of Cambridge makes uſe of it in public examinations.

Having myſelf always been of opinion, that Cicero de Officiis is, by general practice, read too early in ſchools, I poſtponed it till I could aſſiſt the young men by Dr. PALEY's obſervations, and I have reaſon to believe, that the practice was not unſucceſsful, that a ſtudy imperfectly followed in earlier years, has ſince been purſued with alacrity and advantage, and has had a ſalutary influence upon the mind at a period when it is moſt ingenuous, and free from art and ſuſpicion.

In proceſs of time Mr. GISBORNE, whoſe diligence, whoſe benevolence, and whoſe ingenuity are beyond my praiſe, took the alarm at Dr. PALEY's notion of general utility, and dreaded the moſt fatal conſequences to religion and morality; and indeed if we could admit the conſtruction which is put upon Dr. PALEY's words to be juſt, we might all of us equally take the alarm. But the very words which Mr. GISBORNE quotes himſelf remove every ſuch apprehenſion.

For in order that no man captivated by immediate advantage might think himſelf authoriſed to deviate from general rules, Dr. PALEY affirms, "Whatever is expedient is "right.

" right. It muſt be expedient upon the " whole, at the long run, in all its effects " collateral and remote, as well as in thoſe " that are immediate and direct, as it is ob- " vious that, in computing conſequences, it " makes no difference in what way, or at " what diſtance they enſue." Giſb. p. 13— Paley, p. 70, vol. i.

What words can more ſtrongly prevent perverſe and crooked caſuiſty than theſe, it is difficult to ſay; and if they ſhould be thought inſufficient, we have in various parts of Dr. PALEY's book the idea of general conſequences fairly and properly ſtated, as if on purpoſe to admoniſh us of our danger in miſapplying his principle.

But Mr. GISBORNE is ſo alarmed that he ſtates the following caſe: " When St. Paul's " cathedral was erected, the architect willed " and wiſhed the excellence of the edifice. " This poſition we will ſuppoſe to be allow- " ed. Conſequently thoſe proceedings of " the workmen, which ſhould promote that " will and wiſh, muſt have been agreeable to " him, and the contrary. Granted alſo. " Therefore the method, which it was right " for the workmen individually to purſue, if " they were at any time without ſpecific in-

" ſtructions, in order to aſcertain his will " reſpecting any proceeding, was to enquire " into the tendency of that proceeding to pro- " mote or diminiſh the excellence of the " ſtructure.—If one of the maſons had rea- " ſoned in this manner, and, in conformity " to his rule, had commenced, at his own " diſcretion, an arch in one place, and formed " the rudiments of a dome in another, would " he have been able to exculpate himſelf " from the charge of preſumption? Would " his arguments have been judged logical, " and accepted by the architect as a defence " of his conduct? Would he have been al- " lowed capable of aſcertaining the will of " Sir Chriſtoper Wren, from his own crude " ideas of architectural expediency?"

The plain anſwer to this ſeemingly formidable compariſon is, that the workman knows himſelf generally accountable, and that if by his own raſhneſs or preſumption he injure the fabrick, he muſt ſuffer for it; that if the architect's inſtructions have not been minute as to each particular, and if any unforeſeen accident ſhould compel him to deviate from ſuch inſtructions, he ſtill hopes that neceſſity, and the nature of his employment, will be his juſtification.

If

If the reader will admit this to be a fair conſtruction of Dr. PALEY's meaning, then he will alſo ſee that the rule of expediency will in no caſe be rendered *paramount to the injunctions of Scripture*, a conſequence at which every chriſtian muſt ſhudder.

It is a trite obſervation, *that exceptions prove rules*, and while we hold ourſelves accountable to God, our conſciences, and our fellow creatures, we are in no danger of being miſled by *viſionary* notions of expediency,

If we deprive a fellow creature of life, if we deſtroy his property, or do any thing by which he ſuffers damage or pain, we are amenable, and we know that we are ſo. But privation of life may be juſtifiable from ſelf-defence; privation or diminution of property may be juſtified from publick utility—we may pull down a ſingle houſe, or a part of it, to ſave a ſtreet from burning; we may pluck the ears of corn to prevent our periſhing by hunger; we may with-hold information, we may violate a promiſe, and we may tell a falſehood, under certain circumſtances and reſtrictions; ſtill we muſt be ſure that thoſe circumſtances and reſtrictions will bear us out,

otherwiſe we open a door for equivocation chicanery, treachery, and lying.

The phyſician does not acquaint his pa tient with the extent of his danger; a pro miſer will not fulfil his promiſe, if he fin that he ſhould thereby injure inſtead of ſervin the promiſee; and who would not ſave friend purſued by an enraged adverſary, if pardonable lye would anſwer the purpoſe There are indeed ſome commandments whic admit of no exception. It can never be law ful to commit adultery or fornication, to b guilty of ſwearing or drunkenneſs, or to uſ licentious converſation, or to be avaricious The queſtion then is, whether a proper no tion of expediency can ever miſlead us? preſume it cannot but through our own per verſeneſs. Dr. PALEY and Mr. GISBORN are writing for improved underſtandings, an the danger therefore is leſſened in proportio as ſuch underſtandings can more eaſily mak a proper diſtinction.

But let us not therefore conclude, that i material, in prominent caſes which moſt fre quently occur, uneducated perſons of honeſ intentions will often be at a loſs. Paroxyſm of rage or grief are incident to all men, an

wh

who will attempt to juſtify their baneful effects in any? But few are at a loſs in diſtinguiſhing juſtifiable homicide from murder, in ſeeing when it may be neceſſary to demoliſh a building, to omit the performance of a promiſe which, if performed, would be detrimental, to conceal the truth from the unhappy, the inſane, or the vindictive.

All the inſtances, both of a publick nature, which Mr. GISBORNE has ſelected, and all the inſtances of a private nature to which he alludes, are but ſo many miſapplications of Dr. PALEY's principle. Nunquam utile eſt peccare quia ſemper eſt turpe. To do wrong can never be expedient, for it is always abominable.

"Dr. PALEY (ſays Mr. Giſborne, p. 39) "in ſome parts of his work, particularly in "his chapters on utility and general rules, "ſeems ſtrongly impreſſed with a ſenſe of "the miſchiefs which would enſue, if men "were permitted to diſobey the commands "of juſtice whenever ſuch conduct ſhould "appear to them expedient. His argument, "in the paſſage to which I allude, coincides "with mine in this chapter, and is incom-"patible with the principle which he recom-"mends. A ſhort extract will prove the

" livered in this and the two preceding chap-
" ters, a maxim may be explained which is
" in every man's mouth, and in moſt men's
" without meaning, viz. *not to do* evil *that*
" *good may come*—that is, let us not violate a
" rule for the ſake of any *particular* good
" conſequences we may expect—which is,
" *for the moſt part*, a ſalutary *caution*, the
" advantage *ſeldom* compenſating for the
" violation of the rule."

" This explanation of the precepts is no
" leſs circumſcribed, than the permiſſion of
" diſcretional exceptions is unauthoriſed.
" When St. Paul excepts totally, and with
" abhorrence, the doctrine of doing evil that
" good may come, and affirms of thoſe who
" falſely imputed it to him, that their con-
" demnation is juſt, on what ſcriptural
" grounds can the precept in queſtion be
" called by ſo ſlight a name as a caution? On
" what ſcriptural grounds can it be inferred,
" that the opinion which we may entertain
" of future conſequences, whether particular
" or general, will in any caſe abſolve us from
" obedience? Let the reader fairly put a
" caſe to himſelf: let him ſuppoſe that it
" were in his power to obtain the manage-
" ment of a great empire by means of perfidy

" and murder, and that he were perſuaded,
" that the conſequences of his taking thoſe
" previous ſteps would be, on the whole,
" beneficial to mankind. Would he then
" take them? Would he liſten to the temp-
" ter who ſuggeſts to him, 'All theſe things
" will I give thee, if thou wilt fall down and
" worſhip me'—."

We may admit Dr. PALEY's ſyſtem, and ſtill maintain that he ought not.

Were Dr. PALEY to anſwer for himſelf, he would prove by arguments ſuperior to any of mine, that the general bad conſequences preponderate to an infinite degree. He would prove alſo, that St. Paul's *caution* (for I will avoid verbal criticiſm where it can be avoided) was miſunderſtood. He would moreover adduce many more inſtances than thoſe which have been already adduced, that what is apparently wrong may, by weighing all circumſtances, be ultimately right. Let us draw the matter into the form of a ſyllogiſm:

Evil muſt not be done that good may come.

This or that is evil.

Therefore this or that is not to be done.

Dr. PALEY denies the minor propoſition; he proves that the thing done under particular

lar circumſtances is not evil. Upon this iſſue is joined, and every caſe reſts on its own merits.

To pull down part of a neighbour's houſe is evil, unleſs a ſubſtantial reaſon can be aſſigned; but it is proved that a whole ſtreet is ſaved thereby from conflagration.

To violate a promiſe is evil; but the violation was of ſervice to the promiſee.

Theſe, and many others which might be added, are caſes which may occur to any man at any time, and it is better to refer to them than the caſe ſtated by Mr. GISBORNE, or to many others which caſuiſts, more eſpecially the Romaniſts, and now and then Dr. TAYLOR himſelf, have ſtated, and which draw the attention from ordinary incidents, miſlead by their ſingularity, or diſguſt by their enormity.

If, as hath been acknowledged, *the world can ſcarce contain the caſes that might be written*; if they would ſwell beyond the ſize of ancient digeſts and modern reports, why ſhould we not ſelect thoſe which are of general uſe and common occurrence? Why (if I may be allowed the compariſon) ſhould we be carried from our reſpective countries to Utopia?

Upon

Upon Dr. PALEY's compariſon of the Ambaſſador, p. 63, vol. i. Mr. GISBORNE, p. 73, obſerves—"In the latter caſe, that is, of ſilence or ambiguity, he is not by any means at liberty to govern all his meaſures merely by his own ideas of what may be generally expedient for his country." The very nature of his truſt implies that he will act with integrity and diſcretion, in a way analogous to the general inſtructions which he has received, and calculated to promote the intereſt of his country.

TO enquire into the abſtract rights of man is ſomewhat dangerous, unleſs great caution be uſed. Every reſtraint which civil ſociety puts upon what is called natural liberty, being thereby brought into diſcuſſion and diſpute, little enſues but murmuring and diſcontent. Rights and privileges which have been long enjoyed will not eaſily be reſigned, and it is better to acquieſce in ſome uſurpations of inferior moment, than to diſturb the the peace of ſociety by endleſs complaints. He muſt be a bold philoſopher who pretends to aſcertain with preciſion the quantum of

liberty to be given up; or, if he could aſcertain it, to frame laws which ſhould prevent its enlargement or its diminution. The truth is, when we conſider the frailties of men, when we ſee how full of error and imperfection the beſt productions of human ingenuity are, we ſhould do well to improve the advantages we enjoy, without grafping after thoſe which we cannot obtain. It is eaſy to ſtart difficulties, and to point out objections. Wherever we ſee an evil, let us endeavour to point out a proper and an eaſy remedy. If we would know what miſchiefs are created by general, abſtract enquiries, we may recur to the writings of PAYNE, and other modern illuminators. Shall we then, it will be aſked, acquieſce under every grievance? By no means; but let the grievance itſelf be ſtated: We ſhall then know whether it be a grievance, whether it be removable, and whether the remedy be not worſe than the diſeaſe. We have had the felicity of ſeeing many ſalutary alterations in the preſent age. Theſe are ſo often alluded to, that we need not ſpecify them. Dr. PALEY has proved, that inequality of repreſentation, however wrong it may appear in theory, is advantageous in practice, by introducing into the legiſlature perſons of

every

every deſcription and profeſſion, a circumſtance which, while it ſupplies general information, is above all things calculated to remove thoſe jealouſies and prejudices which inſinuate themſelves into the human mind, and which nothing but the frequent and friendly intercourſe of men in various ſtations can remove.

By ſelecting this beaten topick of complaint, I am far from aſſerting that no changes in other inſtances could be made to advantage; and all that requires proof is, what and how far any change is conſiſtent with publick utility.

In Mr. GISBORNE's four propoſitions, I find nothing controvertible, nor any thing which deſtroys Dr. PALEY's idea of utility properly underſtood. At the ſame time, they are complex, and not levelled to the general apprehenſions of mankind. I ſhall hereafter have an opportunity of ſtating a plain rule of interpreting the ten commandments, which, if duly attended to, will lead us ſafely through life.

"It remains to be ſhewn (Giſb. p. 101) "under what circumſtances an individual "may be juſtified by the light of nature, in "uſing force againſt another, for the purpoſe

"of

" of giving aſſiſtance to a third perſon at-
" tacked by the latter."

In a note upon this paſſage, the author queſtions the authority of the moral ſenſe. As far as my own comprehenſion goes, Dr. HUTCHESON, and other ethical writers, who maintain its exiſtence and its influence, have never given it any authority paramount to that of ſcripture. They ſeem to conſider it as almoſt an intuitive perception of right and wrong, attended with a love of the one, and a hatred of the other. In common language, any thing is ſaid to be natural which requires little previous inſtruction, and it is of the Creator's mercy that we are led to approve things that are excellent, and to diſapprove the contrary. In our moral conduct we occaſionally meet with doubtful and difficult caſes, and it is right that we ſhould ſtudy how to act under them. But, generally ſpeaking, the way is eaſy, open, and plain: the moral ſenſe makes it ſo*.

" Of all the erroneous notions (ſays Mr.
" GISBORNE, p. 152) concerning puniſh-
" ments, no one is ſo prevalent as the idea,
" that natural juſtice authoriſes the infliction

* Thoſe who wiſh to ſee more may conſult Dr. PALEY, vol. i. book i. c. 6.

" of

" of it on criminals, for the purpoſe of deter-
" ring others from becoming ſo." This is one, though not the only, purpoſe of puniſhment. Cicero confirms the opinion. Ut pæna ad paucos, metus ad omnes perveniat. In the progreſs of civil ſociety, it is ſoon diſcovered that every notorious offender is an enemy to his king and country, and puniſhments increaſe according to the frequency of offences, as well as according to their real turpitude. The difficulty of detection is alſo another circumſtance which adds to the ſeverity of puniſhments. Still the prevention of wickedneſs is the primary purpoſe of them all.

The prejudicial conſequences of crimes can only be prevented by puniſhing ſuch as are actually committed; while, at the ſame time, due regard is had alſo to their internal turpitude. Even intentions ought to be puniſhed as far as they can be clearly aſcertained. The difficulty of diſcovering ſuch intentions, conſtitutes an eſſential difference between the earthly magiſtrate, and him *who is a diſcerner of the thoughts*.

See alſo Dr. PALEY, b. i. c. 8, on general conſequences.

The controverſy concerning the ſlave trade I ſhall not enter into, conceiving that men

 have

have gone into oppoſite extremes, and that they are the beſt judges of the queſtion who have viſited the Weſt Indies, without being either immediately or remotely intereſted.

"Dr. PALEY (ſays Mr. GISB. p. 185) "and other moraliſts contend, that thoſe "moveables which are to a great degree the "produce of a man's perſonal labour, as his "tools, weapons, and other ſimilar poſſeſ- "ſions, may originally be diſpoſed of by "will, becauſe the owner has employed his "own labour upon them, and has inſeparate- "ly mixed it with them, thereby giving "them a great increaſe of value, which in- "creaſe is inſeparable from, and makes a "great part of the whole value."

This appears to me to be perfectly correct, though the regulations of every civil ſociety render ſuch diſquiſitions more curious than uſeful.

Mr. GISBORNE eſtabliſhes the right of bequeathing on ſocial convention. Dr. PALEY, with the ſame meaning in reality, on the law of the land.

"Dr. PALEY affirms (ſays Mr. GISB. "p. 207) that the performance of a promiſe "is

" is unlawful (and conſequently that the en-
" gagement is void) when it would be in-
" conſiſtent with what he terms an *imperfect*
" obligation. It would not be difficult to
" prove this rule radically erroneous in its
" principles, and to ſhew that it has led, and
" neceſſarily muſt lead, Dr. PALEY to con-
" cluſions the reverſe of thoſe which he has
" maintained on other grounds;—if the rule
" were true, no reliance could be placed on
" any engagement. The promiſer would in
" numberleſs caſes actually diſcover ſome
" imperfect obligation which would be vio-
" lated by the performance, and in every
" caſe he would be able to feign ſuch a diſ-
" covery, without being liable to confuta-
" tion.

In a note of the ſame page, " See par-
" ticularly the inſtance of promiſing a perſon
" your vote (p. 132, vol. i. of Dr. PALEY)
" a promiſe which Dr. PALEY declares not
" to be binding, when oppoſed to an imper-
" fect obligation, and compare it with his
" obſervations on the ſame inſtance, p. 138.
" How can theſe deciſions be reconciled,
" ſince Dr. PALEY expreſsly admits, that
" you are under an imperfect obligation to
" give your vote to the better candidate."

There is certainly ground for this charge of inconſiſtency; but Dr. PALEY has cautioned young perſons againſt raſh promiſes. Candidates are aware that, in ſome inſtances, oaths muſt be taken, and they are alſo aware, that more able competitors may ariſe.—Therefore no promiſe can be abſolutely unconditional. If a candidate, however, be encouraged by many promiſes to enter into a laborious, expenſive, and unſucceſsful conteſt, they who violate their promiſes cannot make him any compenſation.

But we muſt do Dr. PALEY juſtice by the following quotation, which qualifies at leaſt the inconſiſtency adverted to:—

"The caſe of erroneous promiſes (vol. i. "p. 139) is attended with ſome difficulty; "for to allow every miſtake or change of "circumſtances to diſſolve the obligation of "a promiſe, would be to allow a latitude "which might evacuate the force of all pro-"miſes; and, on the other hand, to gird the "obligation ſo tight, as to make no allow-"ances for manifeſt and fundamental errors, "would, in many inſtances, be productive of "great hardſhip and abſurdity."

"The moraliſts of antiquity (ſays Mr. "GISBORNE in a note, p. 208) were ex-"tremely

" tremely *liberal* in granting exemptions from " the obligation of performing promiſes, as " might be expected from the looſeneſs of " principle which pervaded their whole " ſyſtem of moral conduct. Cicero, who " was undoubtedly one of the wiſeſt and moſt " virtuous of them, lays it down as an unde- " niable and ſelf-evident rule, and without " the ſmalleſt exception or qualification " whatſoever, that no promiſes are binding " which a perſon makes in conſequence of " being conſtrained by fear, or deluded by " artifice. Jam illis promiſſis ſtandum non " eſſe quis non videt, quæ coactus quis metu, " quæ deceptus dolo, promiſerit? Off. lib. i. " He ſtates further, and in terms equally " poſitive, that a promiſe is not obligatory, " when the performance of it would be un- " profitable to the promiſee, or *when the per-* " *formance would occaſion more diſadvantage to* " *the promiſer, than benefit to the other party.* " Nec promiſſa igitur ſervanda ſunt ea, quæ " ſunt iis, quibus promiſeris, inutilia, nec ſi " plus tibi noceant, quam illi proſint cui pro- " miſeris. Ibid. It is to be obſerved, that " although Cicero grounds theſe rules on the " two principles which he had previouſly " laid down as the foundation of juſtice, one

" of which principles was general utility (ut " communi utilitati ſerviatur) yet in each of " them he ſeems altogether to loſe ſight of " the benefit of the promiſee, and to conſti- " tute the promiſer the judge of the value of " the promiſe to the latter, who is thus left " wholly at his mercy. We have here an " additional proof that moral rules, profeſſ- " edly founded on general expediency, will " uſually degenerate in practice into rules " looking ſolely to the private utility of the " party who is to make uſe of them."

This note thus quoted at full length, ſhall be minutely conſidered, for it ſeems to abound with material errors. Mr. GISBORNE, in common with many of our divines, maintains the looſeneſs of Heathen morality.

Mr. HAWKINS, in the 5th of his Bampton Lectures, has given a full refutation of this idea. " We might extract (ſays he) " from the writings of Pagan authors, philo- " ſophers, and others, of different times, and " in different places, a moral ſyſtem, againſt " which, collectively taken, ſhould lie no fair " exception, and produce from them ſenti- " ments finely coinciding with the moſt ex- " alted principles, and moſt refined doctrines " of chriſtianity." He afterwards adduces paſſages

paſſages to prove, that Heathen writers inculcate our duty to God, to our neighbour, and ourſelves, the golden rule of doing to all men as we wiſh they ſhould do unto us, the forgiveneſs of injuries, patience under affliction, the ſubjugation of evil thoughts, and a forbearance from evil intentions. They alſo maintain the divine influence on the human mind. Upon the moſt careful inſpection of Cicero de Officiis, I am at a loſs to find one exceptionable rule, if rightly underſtood. His abhorrence of chicanery, equivocation, and falſehood, and of any ſeparation of utility from virtue and honour, and whatever is eſtimable in life, muſt entitle him to reſpect and attention. It would be difficult for any caſuiſt to determine what regard ought to be paid to the intereſt of a promiſee, who uſes either force or fraud. The trite caſe of promiſes made to publick robbers has been decided different ways, both by ancient and modern caſuiſts, as Dr. ADAM SMITH has ſtated more at large in his Theory of Moral Sentiments. He acts moſt ſafely, perhaps, who performs it in the whole, or in part, but he can ſcarce be called a bad man who ſhould not perform it. For good men are divided upon the queſtion. The perform-

ance too may be recommended, becauſe it may ſave the life of other innocent perſons, as the promiſee probably ſaved the life of the promiſer, whom the laws of his country could not protect.

Mr. GISBORNE has not collected the whole ſenſe of inutilia. It implies not merely a negation of good, but, as the fabulous inſtances of Phaeton and Theſeus evince, poſitive evil. Cicero never ſuppoſes the promiſer to exerciſe either a perverſe or an erroneous judgment: he ſuppoſes ſuch a material change of times and circumſtances, as will evidently exculpate the violation of the promiſe. He ſays, if you promiſe to be any one's advocate upon an immediate occaſion, and your ſon be taken with a ſevere illneſs, it is no violation of duty to decline doing what you promiſed: it would be a greater violation of duty in your friend to complain of his being forſaken. Mr. GISBORNE probably would take the alarm, and ſuppoſe that a door is hereby opened for all manner of deception. But with men of integrity no ſuch bad uſe can be made of ſuch a caſe. Beſides the awful account to be given to God, and our own conſciences, which of us does not think it incumbent to aſſign our reaſons

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to the promiſee, and, in caſe of diſpute, which of us would not fairly make our appeal to the wiſe and virtuous? It will be conſidered, that Cicero is not here ſtating a ſlight inconvenience, for that can never juſtify a breach of promiſe, but a ſerious affliction and calamity.

I promiſe a vote to A: B applies afterwards, and may, in ſome reſpects, deſerve preference; but if A be competent, I am not to violate my promiſe for a few ſhades of difference. Yet if after the promiſe made to A, I find that his moral character is bad, or that he is altogether inſufficient to fill the office, I may, and muſt retract. For when I promiſed him, I promiſed him as a man virtuous and competent: it was an idea incorporated with the promiſe, and inſeparable from it.

"Dr. PALEY affirms (ſays Mr. GISB. "p. 209) that a promiſe cannot be deemed "unlawful, where it produces, if performed, "no effect beyond what would have taken "place had the promiſe never been made."

"As he advances no argument in ſupport of this rule, and ſurely it is not ſelf-evident, it will be ſufficient to refute it by an example."

And

And then Mr. GISBORNE ſtates two caſes of his own, both of them calculated to miſlead. He ſhould, in juſtice to Dr. PALEY, have adverted to his caſe, which is as follows: "A captive may lawfully recover his liberty "by a promiſe of neutrality, for his con-"queror takes nothing by the promiſe which "he might not have ſecured by his death or "confinement, and neutrality would be in-"nocent in him, though criminal in another." Once for all let us reject examples drawn from aſſaſſins and tyrants. They ſavour too much of the rant of tragedy.

It not unfrequently happens in the chances of war, that priſoners are diſmiſſed with a promiſe not to ſerve again in the preſent war. This might have been effected by their detention. But their detention is equally inconvenient to themſelves and to their enemies.

I have now offered my obſervations on Mr. GISBORNE's tract, publiſhed to refute what he thought the erroneous notions of Dr. PALEY; and if what has been conciſely ſaid be deemed worthy attention, the readers of Dr. PALEY may peruſe his book without being alarmed at his principles.

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The obſervations of Mr. GISBORNE concerning ſubſcription, will be conſidered when I come to review Dr. PALEY's remarks on the whole ſubject of articles, creeds, &c.

I need not remind the reader, that I decline entering into the diſcuſſion of the ſlave trade, concerning which the two worthy divines ſeem nearly agreed. Yet I cannot help recommending Mr. EDWARDS's hiſtory of the Weſt Indies, as the production of a benevolent and a comprehenſive mind, above the meanneſs of miſrepreſentation on either ſide of the much agitated queſtion.

Every human mind muſt, after all, deplore that the great advantages derived to our commerce from the Weſt Indies are ſo dearly purchaſed, and that ſo many of our fellow ſubjects are ſacrificed to the climate, even though part of the calamity be chargeable on their own imprudence.

Dr. PALEY, vol. i. p. 44. "A beggar, "with the appearance of extreme diſtreſs, "aſks our charity. When we come to argue "the matter, whether the diſtreſs be real, "whether it be not brought upon himſelf, "whether it be of publick advantage to admit ſuch applications, whether it be not

"to

" to encourage idleneſs and vagrancy, whe-
" ther it may not invite impoſtors to our
" doors, whether the money can be well
" ſpared, or might not be better applied;
" when theſe conſiderations are put together,
" it may appear very doubtful whether we
" ought or ought not to give any thing. But
" when we reflect, that the miſery before our
" eyes excites our pity, whether we will or
" not, that it is of the utmoſt conſequence to
" us to cultivate this tenderneſs of mind, that
" it is a quality cheriſhed by indulgence, and
" ſoon ſtifled by oppoſition, when, I ſay, this
" is conſidered, a wiſe man will do that for
" his own ſake, which he would have heſi-
" tated to do for the petitioner's—he will
" give way to his compaſſion, rather than
" give way to a habit of ſuch general uſe."

When we conſider how few vagrants merit compaſſion, when all the miſchiefs of vagrancy are taken into the account, the ſafeſt way is to refuſe in toto, leſt while we relieve their wants, we corrupt their morals. A poor man taken ill upon a journey, if he can produce that teſtimony of his character which honeſt men eaſily obtain, is not in the number of vagrants. Our tenderneſs may be better kept up by giving relief to indigent families, and, as Dr. PALEY elſewhere obſerves,

ſerves, being charitable upon a plan. The ſpirit of our laws is contrary to all lenity that may be ſhewn to vagrants. We are puniſhable for harbouring them, and ſurely cannot altogether be innocent in ſupplying them with the means of being harboured by others. A reſidence in a large country village, infeſted by ſuch perſons, has given me decided conviction, that the Doctor's opinion ſhould not be followed. In large towns too, and in the metropolis in particular, there are recepacles of beggars, of which, if the accounts be ſomewhat exaggerated, ſufficient proof can be given that they abound in all kind of ſenſuality and licentiouſneſs*.

P. 92. " Negative precepts on prohibitions, being generally preciſe, conſtitute accordingly a perfect obligation."

" The fifth commandment is poſitive, and the duty which reſults from it is imperfect."

" The ſixth commandment is negative, and impoſes a perfect obligation."

" Religion and virtue find their principal exerciſe among the imperfect obligations,

* See a paſſage from the 26th ſermon of Dr. SAMUEL CARR, quoted in a note, p. 16, of Thoughts concerning the Methodiſts and the eſtabliſhed Clergy.

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the laws of civil ſociety taking pretty good care of the reſt."

Here it is not my intention ſo much to controvert what is laid down, as to ſupply what is omitted, though, perhaps, the Doctor's diſtinction between poſitive and negative precepts, in a moral view, admits of ſome doubt.

The expounders of the commandments have agreed upon a rule of interpretation not to be controverted, that the negative commandments alſo enjoin poſitive duties. The prohibition of murder, for inſtance, requires that we do every thing by which life may be preſerved and rendered comfortable. The prohibition of adultery, theft, and falſe witneſs, places our neighbours morals, his property, and his good name, under our protection and care, and every day furniſhes us with opportunities of exerciſing ſuch care. Theſe poſitive duties are, it is allowed, of what is called imperfect obligation; and we are not puniſhable here for the neglect of them.

Offices of kindneſs muſt be voluntary. We cannot always relinquiſh our own advantage, to watch over the advantages of others, either in property or in reputation. If it be conſidered that every man's virtue is

to be meaſured by his inclination, and not by his power, then the Doctor's diſtinction is ſuperfluous. Munificence from the moſt opulent muſt be circumſcribed, but benevolence, which is the ſource of that munificence, ſhould be univerſal. The term *imperfect* may ultimately miſlead, and it is moſt ſafe to admoniſh every man, that his obligations to do what is excellent, are commenſurate with his abilities, but that his kind and religious wiſhes ought to be unbounded.

Yet ſtill to the moſt ingenuous minds, ſome difficulties may occur under each table of the commandments. That God is to be worſhipped in ſpirit and in truth is allowed by all, but no one can define preciſely the time which ought to be ſpent in his worſhip, much leſs is any particular mode of worſhip marked out in holy writ: a circumſtance which ſurely ſhould render men modeſt in cenſuring eſtabliſhed forms. Queſtions alſo will ariſe concerning the interpoſition of Providence, and men will go into oppoſite extremes. Under the third commandment, we are forbidden to ſwear falſely or raſhly. Complaints are made, that oaths are multiplied beyond neceſſity; but who can define how far

far they ought to be exacted, and where they ſhould be omitted? The fourth commandment is very far from aſcertaining the nature of that reſt from labour which is required on the Sabbath, much leſs does it point out what works of convenience, accommodation, or comfort may be done on that day. Yet men ſeem to be agreed, that their tables are not to be confined within the limits of abſolute neceſſity, nor that the whole day be ſpent in the immediate acts of religion.

In the relative duties the difficulties are innumerable, eſpecially when one party is guilty of miſconduct.

The child muſt reverence the parent; but the parent is ungodly, peeviſh, or abſurd. Who can ſay how far this is to be borne patiently? The child is ſtubborn, licentious, and prodigal. Who can fix bounds to the parent's lenity? Who can tell whether additional conceſſion will bring on ruin or repentance? The reader will readily ſupply the difficulties which may occur between magiſtrate and ſubject, between married perſons, between maſter and ſervants, teachers and ſcholars, and, in ſhort, between one neighbour and another, for we are enjoined

by the Apoſtle univerſally to be in ſubjection one to another. Injunctions, therefore, to obedience, muſt be general*.

Under the ſixth commandment, there are difficulties reſpecting the rights which civil ſociety may exerciſe upon the lives or the liberty of its members, reſpecting the nature and extent of chriſtian forgiveneſs; for the enquiry is not merely how far we may forgive, but how far, and in what inſtances we may receive the offender into friendſhip. Dr. PALEY himſelf has ſtated this difficulty at full length, by comparing one part of our Saviour's injunctions with another. For he, who ſaid, I ſay not unto thee till ſeven times, but until ſeventy times ſeven, and uſed many other ſuch-like words; ſaid alſo, that if a brother was not to be reclaimed by repeated admonition, he was to be deemed a heathen and a publican. We may therefore fairly conclude on the authority of our Lord himſelf, that no general inſtructions can fix limits to the duty of forgiveneſs, and that we are to judge by particular circumſtances, and by analogy, as we muſt in innumerable other in-

* See Dr. SWIFT's ſermon on the ſubject.

ſtances, let the general rules and principles be whatever they may, and of ſuch rules and principles men will often judge more differently, than they will of particular caſes.

Under the ſeventh commandment, requiring the due government of all our deſires, appetites, and paſſions, no one undertakes to define where exceſs in eating and drinking, in warrantable pleaſures and recreations, begins: we have amuſements ſanctioned by cuſtom, of which, to a chriſtian, the lawfulneſs is at leaſt queſtionable: to ſay nothing of thoſe which Mr. GISBORNE juſtly calls reliques of ancient barbarity, ſuch as cock-fighting, and bull-baiting; and we are informed by medical men, that without incuring the imputation of gluttony or ebriety, all of us eat and drink by far too much. By the way, the diſcontinuance of days of faſting and abſtinence has increaſed the evil.

Under the eighth commandment, without ſtating Cicero's caſe, whether a good man may ſteal from a worthleſs man, there will ariſe doubts how far ſoldiers may be ſuffered to maraud or plunder, what gains, what advantages, what compenſations are allowable in contracts and in commerce. And when

we

we look into the world, we often ſee its cuſtoms in the dealings of men, one with another, at variance with ſtrict honeſty.

The ninth, conſtituting us guardians of the reputation of each other, and not only forbidding falſe imputations, but requiring, perhaps, a charitable ſuppreſſion of truth, in not bringing to view the offences of youth and inadvertency, and of which the offending party has long ago repented, is difficult to be obeyed by fallible men. Common fame may induce any of us to believe and to propagate falſehood. We have known the bulk of the nation impoſed upon. The caſuiſtry of lying is not in all inſtances regularly adjuſted. Some have made it malum per ſe. If this were the caſe, it could no more be allowable to lye under any circumſtances, than it could be to commit fornication or adultery. He who can cenſure the Egyptian midwives or Rahab, muſt judge with rigour, which moſt men will condemn*. St. Chryſoſtom and

* To tell a lye for charity, to ſave a man's life, the life of a friend, of a huſband, of a prince, of an uſeful and publick perſon, hath not only been done in all times, but commended by great, and wiſe, and good men.

The Egyptian midwives are commended, becauſe by their lye they ſaved the Iſraelitiſh infants.

St. Auſtin thought otherwiſe, and of the former it is recorded, that he was never known to utter a falſehood. There is ſome danger in jocular lyes and exaggerations; yet cuſtom gives them ſanction, and frequently more than juſt approbation.

Of the tenth commandment it is not requiſite to ſay any thing, as it ſtrikes at the very root of all injurious treatment, by requiring us to ſuppreſs the very deſire of what is not ours.

St. Auſtin ſays, that all the Philoſophers, as Plato, Xenophon, Lucian, the Lawyers, the Phyſicians, the Rhetoricians, and Theologers, did affirm, that it was ſometimes lawful to tell a lye, that is, when it did good and no evil; for, ſaid Proclus, Charity is better than truth, and to ſave a man's life, is better than a true ſtory. TAYLOR's Ductor dub. book iii. c. 2.

Afterwards he ſays, that all thoſe examples recorded in Scripture, of great perſons telling a lye in the time of danger of themſelves and others, is no warrant, no argument of the lawfulneſs of it, for they were under a looſer law, we under a more perfect and more excellent, and yet they did not do well, and if we imitate them, we do worſe.

I beg leave to obſerve, in the firſt place, that I ſcarce know of any other ſcriptural example, except the two above alluded to, which it can be ſafe to follow;—but ſurely the duty of ſpeaking the truth was the ſame in all ages.

Times of ignorance God winked at, but his laws are unchangeable. When in common language we ſay, that truth is not to be ſpoken at all times, we mean that it would fill the world with confuſion, to communicate all we know and all we think.

Mr.

Mr. GILPIN, in his Expoſition of the Church Catechiſm, p. 99, 12mo. edition, ſays,

"On this head the ten commandments "are firſt placed before us, from which the "compoſers of the catechiſm, as well as "many other divines, have drawn a compleat "ſyſtem of chriſtian duties. But this is per-"haps rather too much. Both Moſes in the "law, and Chriſt in the goſpel, ſeem to have "enlarged greatly on morals, and each of "them, eſpecially the latter, to have added "many practical rules, which do not obvi-"ouſly fall under the commandments."

Then follows a note from Biſhop WARBURTON's Commentary on Pope, which is ſuppoſed to illuſtrate this idea,

In the firſt place, however, the ridicule of a ſatyriſt is not quite proper to be adduced as an argument by a grave moraliſt, and all that Dr. DONNE intended to expreſs, was the ſtrangeneſs of the crimes ſo ſingular, that it were difficult to ſay under which prohibitory commandment they would be claſſed,

In which Commandment's large receipt they dwell,

The expreſſion is ludicrous, and it is hyperbolical.

Though it be true that our Saviour enjoins many duties which were little known to the multitude in his day, yet ſurely he cenſures the teachers of the law, for their blindneſs and perverſeneſs.

What ſocial duty, we may aſk, is omitted in the ſecond diviſion of the Commandments, when they are comprehended in theſe ſayings, Do to others what thou wouldeſt they ſhould do unto thee, and, Love thy neighbour as thyſelf? All the law and the prophets hang upon the two precepts of loving God and our neighbour; and ſurely whatever admonitions they have given, are ſo many practical comments upon the commandments.

And if the rule of interpretation before laid down be well founded; if, moreover, the tenth commandment be well attended to, I can ſee no duty which either the firſt or the ſecond table does not comprehend.

Of the doctrine of the Trinity, ſome have doubted whether it can be found in the old Teſtament. They who wiſh for ſatisfaction on this ſubject, may conſult Dr. BURGH, or Dr. THOMAS RANDOLPH'S Latin Protections. The pious in all ages expected an atonement, and therefore believed in the Meſ-

ſiah;

ſiah; they relied not on their own endeavours merely, and therefore expected aſſiſtance from above. They believed that God, whom they were commanded to love with all their heart and all their ſoul, would animate their zeal in his ſervice, and finally reward their well meant endeavours. So far the goſpel was preached to them all, and it was preached in the commandments themſelves, of which, when the explication was extended, as it ever muſt have been, with the rational and thinking part of mankind, beyond the prohibition of flagrant offences, and the injunction of a few very obvious duties, it would by neceſſity be carried to every concern of man.

The reader will recollect what was hinted before in obſerving, that the moral ſenſe, or the quick perception of right and wrong, does by no means diſcern immediately what ſhould be done under difficult circumſtances.

In proſpects furniſhed by nature and art, the bodily eye is delighted with beauty, and diſguſted by deformity; but let the ſame eye minutely examine how the removal of this tree, the diverſion of that ſtream, or any other minute change would improve or injure the whole, a nicety of diſcrimination is requiſite, which few poſſeſs but by attention,

ſtudy, and experience, by reference to ſimilar ſituations and circumſtances. If this compariſon be at all applicable, let not the ſtudent in ethicks deſpiſe the ſtudy of caſuiſtry.—Every particular caſe will ſtrengthen his general love of virtue and honour.

PALEY, book iii. c. 1. "If you ſhould "ſee a flock of pigeons in a field of corn, "and if inſtead of each picking where and "what it liked, taking juſt as much as it "wanted, and no more, you ſhould ſee ninety-"nine of them gathering all they had into a "heap, reſerving nothing for themſelves but "the chaff and refuſe, keeping this heap for "one, and that perhaps the worſt and weakeſt "pigeon of the flock, ſitting round, and "looking on all the winter, whilſt this one "was devouring, throwing about and waſting it, and if a pigeon more hardy or "hungry than the reſt, touched a grain of "the hoard, all the others inſtantly flying "upon it, and tearing it to pieces, if you "ſhould ſee this, you would ſee nothing "more than what is every day practiſed "and eſtabliſhed among men. Among

"men

" men you ſee the ninety and nine toiling " and ſcraping together a heap of ſuperflui- " ties for one, getting nothing for themſelves " all the while, but a little of the coarſeſt of " the proviſion, which their own labour pro- " duces, and this too oftentimes the feebleſt " and worſe of the whole ſet, a child, a wo- " man, a madman, or a fool, looking quietly " on while they ſee the fruits of all their la- " bour ſpent or ſpoiled, and if one of them " take or touch a particle of it, the others " join againſt him, and hang him for the " theft."

The compariſon is a dangerous one—it makes an impreſſion which the ſubſequent diſcuſſion of the rights of man in civil ſociety will not eaſily remove from any mind. It contains the ſubſtance of that which all factious and ſeditious men have urged to an ignorant and deluded multitude, in order that they might draw them from their allegiance, and increaſe their hatred of honours, wealth, and power.

If poverty have a natural tendency to render mankind querulous, we ſhould neither directly nor indirectly add to the evil. Better were it to relate the old fable of the Belly and the Limbs, than introduce this repreſentation

of the pigeons. It is not the fact that the labourer is content with the coarſer food, much leſs can he be ſaid literally or figuratively to leave for himſelf the chaff and refuſe. He eats the ſame bread with the rich, and, generally ſpeaking, the ſame beef, mutton, and veal, and cheeſe and butter, and, in places where this is not uniformly the caſe, and where he may occaſionally be debarred from ſome kinds of food, he often comes forth ſtrong and healthy under the ſubſiſtence which his induſtry can procure. The greateſt misfortune is, that many employments, from their very nature, are prejudicial to health; and then it is not the want of food, but of wholeſome air and exerciſe which is to be deplored. It ſhould alſo be conſidered, that property deſcends from generation to generation, that ſome anceſtor of this hundredth happy mortal was, and often at no great diſtance of time, one of the ninety and nine. In ſhort, there is an equality among the pigeons which the nature of human ſociety will not admit of, and being unadmiſſible, the oftener it is brought under contemplation, the greater ſanction is given to murmuring and diſcontent.

C. v. p. 133. "A certain perſon, in the "life-time of his wife, who was then ſick, "had paid his addreſſes and promiſed mar- "riage to another woman. The wife died, "and the woman demanded performance of "the promiſe. The man, who it ſeems had "changed his mind, either felt or pretended "doubts concerning the obligation of ſuch a "promiſe, and referred his caſe to Biſhop "SANDERSON, the moſt eminent in this "kind of knowledge of his time. Biſhop "SANDERSON, after writing a diſſertation "upon the queſtion, adjudged the promiſe "to be void. In which, however, upon our "principles, he was wrong; for however "criminal the affection might be which in- "duced the promiſe, the performance, when "it was demanded, was lawful, which is the "only lawfulneſs required."

This is one of thoſe caſes which can ſel- dom happen; but the Biſhop's erroneous de- ciſion will prove that the utmoſt ingenuity, joined with the utmoſt integrity, will not always enable men to judge aright, even when no intereſt or gratification of their own is concerned.

In the promiſe, there was more of groſs indelicacy than abſolute criminality; the con- dition

dition was not illegal, nor the event improbable, which ſhould legaliſe the performance.

P. 146. "To this of concealing the faults "of what we want to put off, may be referred "the practice of putting off bad money. "This practice we ſometimes hear defended "by a vulgar excuſe, that we have taken the "money for good, and muſt therefore get "rid of it. Which excuſe is much the ſame "as if one, who had been robbed upon the "highway, ſhould alledge he had a right to "reimburſe himſelf out of the pocket of the "firſt traveller he met; the juſtice of which "reaſoning the traveller may poſſibly not "comprehend."

The practice every honeſt man will avoid and condemn; only the compariſon exaggerates the guilt of it. The injury is leſs in one caſe than in the other, and he who puts off the bad coin flatters himſelf that it may continue in circulation, and that nobody can be injured as long as any one can be found to take it. The delays of the mint in furniſhing new coined ſilver and halfpence, has alſo introduced an apparent neceſſity of not being very

very ſcrupulous, for which reaſon Government ſhould be peculiarly vigilant to prevent ſuch temptations by a regular ſupply.

P. 152. The ſtatement of a wager laid at a horſe-race is ſtrictly juſt; but moral writers would do well to condemn large wagers in toto, otherwiſe, without any intention of Dr. PALEY's, any man may think himſelf authoriſed to lay what wagers he pleaſes, if he hold no correſpondence, if he enter into no improper combination, with the jockies. The evils of gaming ſhould conſtantly be kept in view, though the ſubject be trite. Beſides the ruin which this horrid practice often creates, it is a ſerious evil to ſee the moſt dignified ſubjects of the realm all at once put upon a level with the moſt abandoned and diſhoneſt of the human ſpecies.

P. 168. "The law of this country goes "great lengths in intending a kind of con- "currence of the maſter, ſo as to charge him "with the conſequences of his ſervant's con- "duct. If an innkeeper's ſervant rob his "gueſts, the innkeeper muſt make reſtitu-

"tion;

" tion; if a farrier's ſervant lame a horſe, the " farrier muſt anſwer for the damage; and " ſtill further, if your coachman drive over a " paſſenger in the road, the paſſenger may " recover from you a ſatisfaction for the hurt " he ſuffers. But theſe determinations ſtand, " I think, rather upon the authority of the " law, than any principle of natural juſtice."

That the operation of ſuch a law may go beyond equity is not denied, and the ſufferer ſhould, according to circumſtances, mitigate the rigour of his claims. Yet the law itſelf has many good conſequences. It makes every one cautious whom he receives into his ſervice. In the next place, we may ſay, A quo multa acceperis commoda, illius incommoda ferre æquum eſt—Who is ſo proper to bear the detriment ariſing from a ſervant's miſconduct, as he who reaps the advantages of his induſtry? In the third place, the injury would often be without remedy, or the remedy would be the impriſonment of the offender, whom the maſter can puniſh, and at the ſame time partly indemnify himſelf by a ſtoppage of wages.

P. 173.

P. 173. "On the other hand, if the "commander in chief of an army detach an "officer under him upon a particular ſervice, "which ſervice turns out more difficult, or "leſs expedient, than was ſuppoſed, inſo- "much that the officer is convinced that his "commander, if he were acquainted with "the true ſtate in which the affair is found, "would recall his orders; yet muſt this of- "ficer, if he cannot wait for freſh directions, "without prejudice to the expedition he is "ſent upon, purſue at all hazards thoſe which "he brought out with him?"

This holds good in general, and yet there may be ſome exceptions; nor can it ever be ſuppoſed that the lives of our fellow creatures are to be ſacrificed to romantick and impracticable meaſures. On the other hand, it were dangerous to put the judgment of an inferior officer in competition with that of his ſuperior, though in ſome inſtances the latter may be miſtaken, and the former may be in the right.

P. 181, &c. The Doctor has ſtated the arguments for reſidence in a proper and a candid way; and for my own ſentiments, I muſt

muſt refer the reader to Thoughts concerning the Methodiſts, &c.

Upon a careful examination, I do not find much of the eccleſiaſtical fund converted into annuities for the gay and illiterate youth of great families.

The Court Calendar is open to every one, and it is not in the power of any one to conceal the abuſes which really exiſt; but we ought not to exaggerate thoſe abuſes. If I could flatter myſelf that any opinion of mine would be attended to, I would moſt earneſtly recommend to Government greater care in beſtowing Deaneries and Prebends. A Dean is often a great patron, and a Biſhop (as it were) of a certain diſtrict. He ſhould be reſpectable for his learning, he ſhould uſe every method to promote it, he ſhould reward thoſe of the inferior clergy in his cathedral, who are ſtudious, with ſuch preferment as he can beſtow, and, above all things, he ſhould endeavour to eſtabliſh a reſpectable library. By this means, the complaints againſt Deans and Chapters would, in a great meaſure, be removed, and if certain menaces which have heretofore been uttered by certain great, but worthleſs men, were to be repeated, it would then be proved that the very beſt appoint-

ments

ments in the church are but the due reward of merit. We may be told, that this is a viſionary expectation. Yet we have ſome improvements in the preſent day. I wiſh not to be perſonal, and any one may compare the eccleſiaſtical liſt of this time, with one of twenty or thirty years old. The reſult, I am perſuaded, will be in favour of the preſent. It is, after all, incumbent upon us to acknowledge, that when ſome vacancies happen, there will be room for much improvement. When learning is encouraged, the honourable views of Government will be better anſwered than by complimenting ſome one great proprietor with the nomination of an individual, who, perhaps, is either a relation or an humble dependent. The clergy, who are neither flattered by hope, nor ſoured by diſappointment, only feel an honeſt indignation when they ſee preferment improperly beſtowed. There are ſo many meritorious men in the profeſſion, that were merit more carefully ſought after, the worthieſt divines might ſay amidſt ſo many aſſociates, Quando ad nos venient?

It has frequently been ſaid, that a gentleman of large property has an indiſputable claim upon the Miniſter, or the Lord Chan-

cellor, to nominate the clergyman of his pariſh, or in his neighbourhood. There are, however, many reaſons why this claim ſhould be ſeldom admitted. Every benefice ſhould lie open to the whole body of the clergy; therefore *locality* is out of the queſtion. And every one has ſeen with indignation and ſorrow, for what ſtrange and puerile cauſes country gentlemen too often recommend not the moſt reſpectable of the profeſſion. They knew their families, or they find them agreeable companions in the field and at the table. Of their literary attainments little enquiry is made, and the ſtudious are too often branded with the invidious appellations of book-worms. Nor is this all: The great proprietors, in conſequence of obtaining a benefice, frequently ſtipulate eaſy terms for their tenants in the article of tithes, and ſome of them have been known to defalcate either the profits of the Crown living ſo procured, or of a living which they themſelves beſtowed along with it. There is a flagrant inſtance in the North of England, and the property of the plunderer was too conſiderable to admit of a repulſe, whenever a vacancy happened.

But let me not be underſtood to involve a whole body in one indiſcriminate cenſure. If

If a nobleman or gentleman of property be, as many doubtleſs are, a friend of religion and learning, his character is open to fair inveſtigation, as well as the character of the perſon he recommends. Crown livings, being not liable to lapſe, may be kept open till private enquiry make the Miniſter or the Lord Chancellor fully acquainted with the reſpective merits of the candidates.

"A pound of tea cannot travel regularly "from the ſhip to the conſumer, without "taking half a dozen oaths at the leaſt, and "the ſame ſecurity for the due diſcharge of "their office, viz. that an oath is required "from a churchwarden and an archbiſhop, "from a petty conſtable and the chief juſtice "of England."

The oaths of the cuſtom-houſe are a juſt ſubject of complaint, though we can ſcarce point out a proper method of reducing them. But though we muſt admit a great diſparity in the offices which the Doctor has contraſted, yet I ſee no impropriety in imprinting upon every man's mind, by an oath, this awful truth, that he is accountable for the execution of the truſt committed to his care, whe-

ther it be great or ſmall. We may add too, that every the moſt ignorant mechanick ſhould carry this idea into his daily occupation, otherwiſe he will be unjuſt either to his employer or to his own family.

P. 213. "The oath lays a ſnare for the "integrity of the clergy, and I do not per- "ceive, that the requiring of it in caſes of "private patronage, produces any good ef- "fect ſufficient to compenſate for this dan- "ger." There is little neceſſity to debar publick patrons from illegal or Simoniacal bargains. Though in private patronage there be inſtances of Simony well known, but incapable of being legally proved, yet were the oath once taken away, every defalcation of the emoluments of a living would then be legaliſed. At preſent, the oath has a ſalutary influence upon the minds of conſcientious patrons and conſcientious clergymen, and no robbery is committed againſt the church by them.

P. 218. "Subſcription to articles of re- "ligion, though no more than a declaration "of the ſubſcriber's aſſent, may properly "enough be conſidered in connection with the "ſubject of oaths, becauſe it is governed by "the

" the ſame rule of interpretation, which rule " is the animus imponentis.

" The enquiry, therefore, concerning ſub- " ſcription, will be quis impoſuit & quo " animo.

" The Biſhop who receives the ſubſcrip- " tion, is not the impoſer any more than the " cryer of a court, who adminiſters the oath " to the jury and witneſſes, is the perſon that " impoſes it, nor conſequently is the private " opinion or interpretation of the Biſhop of " any ſignification to the ſubſcriber one way " or other.

" The compilers of the thirty-nine articles " are not to be conſidered as the impoſers of " ſubſcription, any more than the framer or " drawer up of a law is the perſon that en- " acts it. The legiſlature of the 13th of " Elizabeth is the impoſer, whoſe intention " the ſubſcriber is bound to ſatisfy.

" They who contend, that nothing leſs " can juſtify ſubſcription to the 39 articles, " than the actual belief of each and every " ſeparate propoſition contained in them, " muſt ſuppoſe that the legiſlature expected " the conſent of ten thouſand men, and that " in perpetual ſucceſſion not to one contro- " verted propoſition, but to many hundreds. " It is difficult to conceive how this could be

" expected by any, who obſerved the in-
" curable diverſity of human opinion upon
" all ſubjects ſhort of demonſtration.

" If the authors of the law did not in-
" tend this, what did they intend?

" They intended to exclude from offices
" in the church,

" 1, All abettors of Popery.

" 2, Anabaptiſts, who were at that time
" a powerful party on the continent.

" 3, The Puritans, who were hoſtile to an
" epiſcopal conſtitution, and in general the
" members of ſuch leading ſects or foreign
" eſtabliſhments as threatened to overthrow
" our own.

" Whoever finds himſelf comprehended
" within theſe deſcriptions, ought not to
" ſubſcribe."

" During the preſent ſtate of eccleſiaſtical
" patronage, in which private individuals are
" permitted to impoſe teachers upon pariſhes
" with which they are often little, or not at
" all connected, ſome limitation of the pa-
" tron's choice may be neceſſary, to prevent
" unedifying contentions between neighbour-
" ing teachers, or between the teachers and
" their reſpective congregations. But this
" danger, if it exiſt, may be provided againſt

" with

" with equal effect, by converting the articles " of faith into articles of peace."

The reader has the whole chapter at one view. I agree with Mr. GISBORNE, that it is a gratuitous aſſumption in Dr. PALEY, when he intimated that ſubſcription can be juſtified without an actual belief of each of the articles. Soon as this lax interpretation of ſubſcription appeared, Dr. PRIESTLEY made that malignant uſe of it which might naturally be expected. As to the impoſer of the ſubſcription, I ſhall not agitate ſo immaterial a queſtion, for every act of parliament is the law of the land till it be abrogated. What our anceſtors enacted, we continue to adopt and to practiſe.

But though the legiſlature of the 13th of Elizabeth, and the legiſlature to this moment enforce ſubſcription, I muſt be allowed to think, that in doubts or difficulties the divines who firſt drew up the articles would in that day have been more proper to be conſulted than even the lay Lords and the Commons. The ſame deference to the clerical profeſſion, which, under proper authority, occaſioned the framing of theſe articles, would naturally be ſhewn as to the interpretation. And in theſe days, though I admit with Mr. GIS-

BORNE, that the preſent parliament impoſes ſubſcription by its acquieſcence in the act of Elizabeth, yet were I deſirous of gaining the true ſenſe of an obſcure article, I might probably conſult ſome able divine, whoſe opinion would have its proper weight. It follows clearly, that the impoſers may be one party and the interpreters another. The ſages of the law explain acts of parliament, why may not divines undertake to explain articles of faith? And they will always advert to the hiſtory of the times in which theſe articles were framed. They will moreover refer to the writings of the firſt reformers, ſome of which have been properly publiſhed in Dr. JOHN RANDOLPH'S Enchiridion. When in modern times a bill is introduced, the framers of that bill ſupport it by comments and argument, to which, in caſe of ambiguity, we ſhould think it proper to have recourſe. Indeed, what are preambles themſelves but ſo many comments intended to aſſiſt the judgment of ſucceeding times?

A ſubſcriber will not merely advert to the general intention of the articles, but to the particular intention of each. And yet the whole legiſlature could not be ſuppoſed to be minutely acquainted with the latter, though they con-

concurred in the former. Are any man's talents ſo multifarious as to be equal to every ſubject in all its minutiæ? Can we for inſtance ſuppoſe, that an advocate ſhall underſtand the proper regulations of every branch of commerce, or that a merchant ſhould decide upon the rules to be obſerved in the navy and army? Apply this to the ſubject before us, and it will be clear, that not only the purpoſe of the parliament, but of the framers of the thirty-nine articles, is carefully to be attended to by every conſcientious divine.

In a queſtion ſo important, let me not reſt contented with general aſſertions; but with all poſſible conciſeneſs diſcuſs the diſputed parts of the articles, by which diſcuſſion I hope it will appear that the clergy have no hard taſk impoſed upon them by ſubſcription, and that moſt of us both believe and teach what we have engaged for at our ordination.

It is indeed often ſuppoſed, that men's opinions concerning religion admit of the ſame improvement which is made in philoſophy. What then becomes of a ſtanding revelation? The truth is, our reformers had only to enquire what was the primitive belief, before chriſtianity was corrupted by the inventions of men. "They had, as Dr.

"TOTTIE

"TOTTIE well obſerves, in a charge deli-
"vered on this ſubject, ſenſe enough to
"know what was rational, and learning
"enough to diſcover whether the articles
"contradicted the ſcriptures or not. They
"were men of too much virtue and honour
"to be charged with *hypocriſy*, and too wiſe
"and ſenſible to be miſled by *prejudice*."

In one or more inſtances it happened, as the Doctor obſerves, that a latitude of expreſſion was purpoſely uſed, that this excellent rule might be obſerved. In neceſſariis unitas, in non neceſſariis libertas, in omnibus charitas. Unity in eſſentials, liberty in non-eſſentials, charity in all.

The article concerning predeſtination was meant to comprehend the Calviniſts and Arminians, but it was a wiſe meaſure to prohibit in a ſubſequent reign the Puritans, and others, from perplexing the minds of chriſtians with the controverſy.

The expreſſion of Chriſt's deſcent into hell was alſo retained, becauſe the compilers were not agreed concerning its preciſe meaning. All ſeem now agreed, that it implies his being in the ſtate of the dead, of which we know nothing. *I have on a former occaſion obſerv-

* Bampton Lectures, Sermon 4.

ed,

ed, that the articles concerning grace, faith, and good works, lean towards the ſide of enthuſiaſm, and that this is neither to be condemned nor wondered at. The errors to which they are oppoſed will at once explain and juſtify ſuch language. It is a familiar, but expreſſive compariſon, that to make the crooked ſtraight, we muſt bend the contrary way. Oppoſite errors, in our times, require a different kind of inſtruction. There are many ſtrong expreſſions of our Lord himſelf, which, it is allowed by all, are not to be underſtood literally. The nature of moral and religious inſtructions leads men in all ages to expreſs themſelves in the ſtrongeſt way againſt that danger of which they are moſt apprehenſive.

In whatever way the doctrine is expreſſed, it is clear to an unprejudiced mind that we are required to conſider good works as the condition, but not the meritorious cauſe of ſalvation. And whereas it is ſaid, "that "works done before the grace of Chriſt and "the inſpiration of his ſpirit, are not pleaſant "to God, for as much as they ſpring not "of faith in Jeſus Chriſt, neither do they "make men meet to receive grace, or as "the ſchool authors ſay, deſerve grace of "con-

" congruity, yea, rather for that they are " not done, as God hath willed and com- " manded them to be done, we doubt not " but they have the nature of ſin," this, as Dr. TOTTIE obſerves, is conſiſtent with that rule of morality virtus fit ex integro, vitium critur ex quo libet defectu.

To conſtitute a good action, every circumſtance muſt be right, and a failure in any one will vitiate the action.

Theſe circumſtances enumerated in the well known tachnical line Quis, quid, ubi, quibus auxilus, cur, quommodo, quando, relate to the doer, the thing done, the place, the means, the motive, the manner, and the time. And by the way, I ſee no reaſon why modern moraliſts have not retained this ſcholaſtick arrangement, for it would not be eaſy to find a better.

We contend therefore in the preſent inſtance, that theſe works are ſinful becauſe they want the true motive of faith in Chriſt, they are done without reference to the goſpel covenant, and they are done preſumptuouſly, as though by our own merit we could obtain ſalvation, or by our own unaſſiſted ſtrength we could perform the conditions of it.

Too

Too many of the friends of the Church ſeem to have written on the ſubject, under a perſuaſion that there was greater latitude requiſite in this, than in any other engagement whatſoever, and that there was to be what is called a *liberal* interpretation of the articles.

" Mr. GISBORNE, in particular ſays, as " a latitude in itſelf of ſo *indefinite a nature*, " and extending to *ſuch a multiplicity of par-* " *ticulars*, is always liable to be enlarged " by the ſubſcriber in proportion to his " difficulties, until at length it exceed all " bounds, it ſhould ſeem that a reviſal of " the articles under the auſpices of the bench " of Biſhops, for the purpoſe of omitting " ſuch as may now be ſuperfluous, and " ſimplifying thoſe which are obſcure, would " contribute equally to the intereſts of the " eſtabliſhed church, and to the credit and " comfort of its miniſters."

The latitude is not of an indefinite nature, nor does it extend to a multiplicity of objects, unleſs there be many parts of the articles beſides thoſe ſpecified above, and I am not conſcious that there are, wherein the ſubſcriber is left to his own diſcretion.

It ſhould be conſidered, that the articles are general propoſitions, containing the principles and ground work of clerical inſtruction. Theſe propoſitions are little affected by "the incurable diverſity of human opinion." Proteſtants, for inſtance, agree concerning the canon of ſcripture, but of the time when particular books were written, and by whom there may be difference of opinion. Of the general doctrines the members of the church of England think much alike, without being agreed concerning the ſenſe, and the true reading of particular paſſages. Of inſpiration, ſome have thought that the words were inſpired, others that the ſubſtance only was ſuggeſted by the holy ſpirit, others that the ſacred penmen were only aſſiſted as far as neceſſity, and the imperfection of their knowledge in eſſential points required. Yet the grand purpoſe of excluding the authority of traditions, and appealing to the ſcriptures as the only rule of faith, is preſerved inviolate. Were our ſuperiors to interfere at all, they would perhaps do better in preventing the articles we have from being miſinterpreted, than in framing new ones. They might explain the nature of juſtification

by

by faith, they might explain what is meant by deſcending into hell, and they might diſſuade chriſtians from entering into the nature of predeſtination and election, it being now clearly proved both by Dr. TUCKER and Dr. PALEY, that theſe terms regard more an admiſſion to the privileges of the goſpel, than any determinate notion of the future deſtination of chriſtians.

Dr. TOTTIE was of opinion, that St. Athanaſius's creed might be retained in the articles without being read in the churches. The infrequency of its being read is a plain proof that the compilers of the liturgy did not think it altogether adapted for general uſe, but when properly underſtood, it contains in its negative clauſes ſo many memorials of the abſurdity of thoſe who were wiſe above what is written, and is intended as a remedy againſt the minuteneſs of enquiry which it is ſuppoſed to create and encourage.

The ſubject of the Liturgy is reſerved for another place; in the mean time I would recommend the charge above alluded to as worthy the ſerious peruſal of every divine.

The author of Pietas Oxonienſis well knew that the articles leaned to his ſide of the queſtion; in this, he and all the fraternity triumphed.

umphed. But *the real goſpel miniſter* is not hereby diſcouraged, and will perſevere in reconciling the doctrine of grace with the dictates of reaſon, and nothing can more thoroughly enable him to do this, than the analogy and the harmony ſubſiſting between the works of nature and the works of revelation.

P. 308 and 315. Being reminded, that a pecuniary ſatisfaction is the only puniſhment for the ſeduction of a daughter or a wife, we cannot but be aſhamed of the negligence of the legiſlature, eſpecially when the frequency of adultery is become ſo alarming. If it was capital among the Jews, can any reaſon be aſſigned, why it ſhould not be capital among Chriſtians? The principles of natural juſtice muſt be the ſame in all ages, and under all circumſtances, and we may therefore follow the inſtitutions of Moſes in all caſes, but thoſe which the peculiar ſituation of the Iſraelites created.

323. Upon the quotation of 1 Cor. vii. 1. I wonder that γυναικος μη απτεσθαι is not rendered *not to marry*. This ſlight alteration every officiating miniſter can make for himſelf.

Vol. ii. p. 21. I refrain from the common topics of "deſerting our poſt," "throwing up our truſt," "ruſhing uncalled into "the preſence of our maker," with ſome "others of the ſame ſort, not becauſe they "are *common*, for that rather affords a pre-"ſumption in their favour, but becauſe I "do not perceive in them much argument, to "which an anſwer may not eaſily be given."

Theſe arguments appear to have very great weight. We are compared to actors upon a ſtage by the philoſopher; we muſt therefore act the whole part, and not preſume to make our laſt exit before it be finiſhed, whether it continue through three, or through five acts.

But if our own reaſon be inſufficient to give them weight, they will moreover be found the ſame in ſubſtance with thoſe which the learned author adduces from the ſacred writings. For what is deſerting our poſt, &c. but *refuſing to run with patience the race that is ſet before us*, to *finiſh our courſe with joy*, and to finiſh it at all?

P. 41. To the reaſons aſſigned why we ſhould pray for one another, may be added

the ſalutary effect ſuch prayers have upon our own minds in cheriſhing univerſal benevolence, and this of itſelf is a very good reaſon why we ſhould offer them.

P. 60. "Theſe advantages of a liturgy "are connected with two principal inconve- "niencies, firſt, the forms of prayer com- "poſed in one age become unfit for another "by the unavoidable change of language, "circumſtances, and opinions; ſecondly, "that the perpetual repetition of the ſame "words produces wearineſs and inattentive- "neſs in the congregation. However, both "theſe inconveniencies are in their nature "vincible. Occaſional reviſions of a liturgy "may obviate the firſt, and devotion will "ſupply a remedy for the ſecond, or they "may both ſubſiſt in a conſiderable degree, "and yet be outweighed by the objections "which are inſeparable from extemporary "prayer."

In anſwer to theſe obſervations, it is contended that our language has undergone no ſuch change, as to render the language of the liturgy obſcure or harſh; where the whole is ſo admirably ſimple, I would not ſelect parts;

parts; let the proofs be adduced by the objectors; circumſtances cannot alter in a general view of things, and though proteſtants be not now perſecuted for the ſake of religion, yet in a certain ſenſe they may pray for the peaceable exerciſe of their religion, not merely in this country, but in all the countries of the world. Moreover, the temporal and ſpiritual wants of men, are the ſame in all ages. "Why*, as I obſerved on a former occaſion, affect a change in words, when the ſubject matter continues the ſame?"

It ſhould be ſpecified what opinions have been, or ought to be altered, which would juſtify the alteration of our liturgy. I know of no change in our belief, in our religious ſentiments, unleſs it be deemed ſuch that we enter not into the unavailing controverſy between Arminians and Calviniſts. Mr. Bingham has done eſſential ſervice to the church of England, by proving the ſimilarity of our liturgy to that of the primitive ages; but if ours ſhall require incidental alterations, his labour was worſe than unavailing, and will encourage us to continue the uſe of that which is preſumed to be faulty. They, who

* Bampton Lectures for 1786, p. 146.

complain of the tediouſneſs of the ſervice, would do well to inform us by what rule we may diſtinguiſh how long a time ſhould be employed in publick worſhip; and it will remain a queſtion, which cannot eaſily be decided, how far the wearineſs which too many feel from the length of a ſervice, ariſes from the ſecularity of their own minds.

The union of ſeveral ſervices in one is ſaid to have ariſen from a deſire of accommodating the Puritans, profeſſedly fond of long prayers.

"In the courſe of our ſervices (* as was "obſerved on another occaſion) we ſupplicate "more than once for all orders and degrees "of men, in their publick and private capa-"cities; but though the objects be the ſame, "the matter of our prayers is diverſified. "The leading idea is perhaps the ſame; a "general expreſſion will comprehend ſuc-"ceeding particulars. The ſuffrages are a "compendium of all that we can requeſt. "That compendium is naturally dilated in "the following prayers. We have variety, "but not without ſome degree of reſem-"blance."

* Bampton Lectures for 1786, p. 148.

P. 63. "If, together with theſe alterations, the epiſtles and goſpels, and collects "which precede them, were compoſed and "ſelected with more regard to unity of ſubject and deſign, and the pſalms and leſſons "either left to the choice of the miniſter, or "better accommodated to the capacity of the "audience, and the edification of modern "life, the church of England would be in "poſſeſſion of a liturgy, in which thoſe who "aſſent to her doctrines would have little to "blame, and the moſt diſſatisfied muſt acknowledge many beauties."

We are to conſider, in the firſt place, that, of the leſſons ſelected for Sundays, very few indeed are exceptionable, and thoſe few, with ſome exceptionable expreſſions in others, a conſcientious clergyman may excuſe himſelf from reading. He may ſubſtitute for the ſelected chapters ſuch as would have been read in the ordinary courſe. But though a diſcretionary power was ſoon after the reformation allowed to the miniſter, this would be obviouſly improper, becauſe where different miniſters officiate in the ſame church, the congregation might hear the ſame chapters too frequently.

Upon faſts and feſtivals the unity of deſign contended for is regularly preſerved, and the attention of the people is called forth to that harmony which exiſts between the old and new Teſtament, the law and the goſpel, a harmony which *ſome goſpel preachers* do not advert to, and which too many do not ſufficiently conſider.

If there be not always a cloſe, there is a remoter, unity of deſign in our ſervices, and while every thing that can affect our happineſs, both here and hereafter, conſtitutes the ſubject of our worſhip, no portion of ſcripture, no diſcourſe from the pulpit which regards either preſent or future good, can deviate from the great purpoſe of our aſſembling together.

A reſtraint put upon the leſſons, epiſtles, and goſpels, with reference to this idea of uniformity, might ultimately affect the preacher too, and might deprive the world of many valuable diſcourſes, which, under the preſent liberty enjoyed by the clergy, may be delivered on any Sunday in the year, except the great feſtivals.

That there are certain paſſages in the pſalms which need explication, is readily admitted. If theſe, and eſpecially the imprecations,

cations, call forth the diligence of the clergy; if the audience be frequently reminded, that what are called imprecations are predictions, and that a prophet in his publick capacity, may denounce that vengeance which a private individual ought never to pray for; if, moreover, the vulgar error, that the Jewiſh diſpenſation was more vindictive than the Chriſtian, be removed, we ſhall find few pſalms that could be omitted with propriety. The Jews are ſaid to have read them through once a week; and Watts's application of them to the Chriſtian religion has, without doubt, done great ſervice. If his readers expect much poetry, they will be diſappointed, but his piety is unqueſtionable.

In anſwering Dr. PALEY's objections, I cannot deny myſelf the ſatisfaction of quoting the following paſſage from him, in praiſe of our liturgy.

" The ſtyle throughout is excellent, calm, " without coldneſs, and though every where " ſedate, oftentimes affecting. The pauſes " in the ſervice are diſpoſed at proper inter- " vals. The tranſitions from one office of " devotion to another, from confeſſion to " prayer, from prayer to thankſgiving, from " thankſgiving to " hearing of the word,"

" are contrived like ſcenes in the drama, to " ſupply the mind with a ſucceſſion of diver- " ſified engagements. As much variety is " introduced alſo into the form of praying, " as this compoſition ſeems capable of ad- " mitting. The prayer at one time is con- " tinued, at another is broken by reſponſes, " or caſt into ſhort alternate ejaculations; and " ſometimes the congregation are called upon " to take their ſhare in the ſervice, by being " left to finiſh a ſentence which the miniſter " had begun. The enumeration of human " wants and ſufferings in the litany is almoſt " complete. A Chriſtian petitioner can have " few things to aſk of God, or to deprecate, " which he will not find there expreſſed, and, " for the moſt part, with inimitable tender- " neſs and ſimplicity."

In p. 65, Dr. PALEY ſays the ſtate prayers ſhould be fewer and ſhorter, for that they may damp a flame which it is not eaſy to rekindle. But without mentioning St. Paul's expreſs injunction to pray for kings, and for all that are in authority, we ſhould reflect, that our own happineſs is affected by *their* piety, their wiſdom, and their virtue, and that we are called upon to utter nothing which breathes at all the ſpirit of party. That

" in

" in general every act which carries the mind to God, preſents an idea of the annihilation of human greatneſs, and that a ſtate ſtyle little agrees with ſuch an idea," is readily allowed; but when the pre-eminence of the Sovereign and ſubordinate Magiſtrates granted for the publick weal is the very cauſe of their being prayed for, it is ſcarce poſſible to remember them without adverting to their dignity. We may uſe epithets of reſpect, but not of panegyrick. *Moſt religious* ſhould have been left out by the firſt compilers, but the omiſſion of it now would appear ſatirical, and the ſatire would, by the confeſſion of all parties, be in the preſent day very unjuſt.

P. 66. " We allow to each church the " truth of its peculiar tenets, and all the im- " portance which zeal can aſcribe to them. " We diſpute not here the right or the expe- " diency of framing creeds, or of impoſing " ſubſcriptions. But why ſhould every po- " ſition which a church maintains be woven " with ſo much induſtry into her forms of " publick worſhip? Some are offended, and " ſome are excluded: this is an evil in itſelf, " at leaſt to them; and what advantage or " ſatisfaction can be derived to the reſt, from " the ſeparation of their brethren, it is diffi- " cult

" cult to imagine, unleſs it were a duty to
" publiſh our ſyſtem of polemic divinity un-
" der the name of making confeſſion of our
" faith every time we worſhip God, or a ſin
" to agree in religious exerciſes with thoſe
" from whom we differ in ſome religious
" opinions. Indeed, where one man thinks
" it his duty conſtantly to worſhip a being,
" whom another cannot, with the aſſent of
" his conſcience, permit himſelf to worſhip
" at all, there ſeems to be no place for com-
" prehenſion, or any expedient left but a
" quiet ſeceſſion. All other differences may
" be compromiſed by ſilence. If ſects and
" ſchiſms be an evil, they are as much to be
" avoided by one ſide as the other. If ſec-
" taries are blamed for taking unneceſſary
" offence, eſtabliſhed churches are no leſs
" culpable for unneceſſarily giving it; they
" are bound at leaſt to produce a command,
" or a reaſon of equivalent utility for ſhutting
" out any from their communion by mixing
" with divine worſhip doctrines, which,
" whether true or falſe, are unconnected, in
" their natute, with devotion."

Dr. PRIESTLEY did not fail to produce this paſſage as affording an opportunity of cenſuring the church of England. It fortu-

nately

nately happens, however, that Dr. PALEY gives up the idea of comprehending Arians and Socinians: to them nothing is left but a quiet ſeceſſion. And whoever conſults Mr. BINGHAM will find that the Gloria Patri, and all other parts of the liturgy which recogniſe the doctrine of the Trinity, have come down from primitive times. It would be difficult to ſtate what part of this doctrine is unconnected with devotion. The creation, the redemption, the ſanctification, the means of grace and the hope of glory, are the intereſting ſubject of all devotion. Moreover, the practical or moral uſes of the doctrine have been frequently pointed out, in order that its oppoſers may be fully convicted of the groſſeſt error in ſuppoſing it merely ſpeculative.

I beg leave to inſert what I have obſerved before*, "If ſome ſlight alterations in the "leſſons, and in the matrimonial ſervice, if "a rubrick explanatory of the real tendency "of the Athanaſian creed, and a leſs frequent "repetition of the Lord's prayer, might "prove ſatisfactory, perhaps our ſuperiors "would not be inflexible to theſe moderate

* Bampton Lectures, p. 160.

"con-

" conceſſions. But what reaſon is there to " think that theſe will be ſufficient? Several " experiments have been formerly made " without ſucceſs, in order to reconcile diſ- " cordant parties; and to endanger the ad- " herence of our friends by a fruitleſs attempt " to comprehend our enemies, would neither " be prudent nor juſt."

One of the Reviewers, who ſeems to have ſpoken the ſenſe of the Diſſenters at large, aſſerted upon this very paſſage, that many more conceſſions would be expected, and there is reaſon to believe, that the Engliſh Diſſenters, many of them at leaſt, renounce ſyſtem, and are as little inclined to incorporate with the church of Scotland, as with the church of England. If we cannot eſtabliſh harmony of opinion, we can only have the ſemblance of harmony in our worſhip, at which every ingenuous mind recoils with indignation: let us not only in our prayers, but in the ordinary conduct of life, avoid wanton and unneceſſary irritation; but let us not from affected candour be guilty of an unmanly, a puſillanimous dereliction of thoſe principles which *are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone.*

P. 68, &c. Concerning the inſtitution of the Chriſtian Sabbath.

I muſt confeſs it appears to me, that the Sabbath was inſtituted immediately after the creation. This is the obvious interpretation of the paſſage in Geneſis, wherein God is ſaid to have bleſſed the ſeventh day, and ſanctified it. The ſilence of Moſes concerning it will prove little on either ſide of the queſtion. An hiſtorian of any country might paſs it over in ſilence; and were it not to mark a particular point of time, the commencement or the concluſion of a ſiege or a battle, perhaps no mention would be made of it at all. It alſo appears to me, that in the 16th chapter of Exodus the inſtitution is referred to as already eſtabliſhed, rather than beginning at that time.

"He ſaid unto them, this is that which "the Lord hath ſaid, *To-morrow is the reſt of* "*the holy Sabbath unto the Lord.*"

Much ſtreſs is laid by Dr. PALEY upon the expreſſion of God's having given the Sabbath. But this in ſcripture is often uſed to ſignify merely a renewal of what was grown obſolete, or an improvement of what was little underſtood. Surely we will not ſuppoſe

ſuppoſe, when our Saviour is ſaid to give a new commandment, that the practice of mutual benevolence was unknown before. There were alſo without doubt, among the moral and the civil laws which were given by Moſes, ſome well known and underſtood in other countries. It is ſcarce neceſſary to add, that the ſabbatical years are included alſo in the general term of Sabbaths. Nehemiah's expreſſion ſomewhat favours the opinion of an inſtitution not new, but grown into diſuſe; for he ſays, in addreſſing the Almighty, *madeſt known unto them thy holy Sabbath.*

P. 82. "St. Paul appears to have conſidered the Sabbath as part of the Jewiſh "ritual, and not binding upon Chriſtians as "ſuch. "*Let no man therefore judge you in "meats or in drink, or in reſpect of a holy day, "or of the new moon, or of the Sabbath days, "which are a ſhadow of things to come, but the "body is of Chriſt.*"

Dr. PALEY himſelf has proved before from the Book of Numbers, that the ſeventh day was to be ſolemniſed by double ſacrifices in the temple. It ſhould ſeem, therefore, as if the Apoſtle alluded to this ordinance, and

and perhaps to ſome obſervances, which cuſtom, and a rigorous interpretation of the divine command had eſtabliſhed.

P. 82. "I am aware of only two objections, which can be oppoſed to the force of theſe arguments, one is, that the reaſon aſſigned in the fourth commandment for God's hallowing the ſeventh day, namely, becauſe God reſted the ſeventh day from the work of the creation, is a reaſon which pertains to all mankind, that the command which enjoins the obſervation of the ſabbath, is inſerted in the decalogue of which all the precepts and prohibitions, are of moral and univerſal obligation."

With Dr. PALEY's anſwers to theſe objections I feel myſelf altogether diſſatisfied. One reaſon is aſſigned in Exodus, viz. the remembrance of the creation, and another in Deuteronomy, more peculiarly applicable to the Iſraelites, "that thy man ſervant and thy maid ſervant may reſt as well as thou, and remember that thou waſt a ſervant in the land of Egypt". When the Iſraelites began to be hardened, then the argument is uſed which might come home to their own feelings. To create humanity to their ſervants, they were reminded of their own ſervitude. Still it is called

called a ſign between God and the Iſraelites: ſo was every inſtitution which tended to preſerve the worſhip of the Creator.

A new ſignification may be given to a pre-exiſting inſtitution. We have an inſtance where a common phænomenon in nature acquired a new meaning. The rainbow, without doubt, had been often ſeen before it became a token of God's mercy in declaring that he would never again deſtroy all the world by a deluge. Gen. ix.

The truth is, that a proper remembrance of the bleſſings of the creation, and an obſervance of the duties of humanity, without any reference to Egyptian bondage, are required of all men till the end of time. The commandment is binding, becauſe the reaſons for obſerving it are binding.

In the anſwer to the ſecond objection, the Doctor obſerves, that the diſtinction between moral and poſitive duties, like other diſtinctions of modern ethicks, was unknown to ancient language. The phraſeology may be modern, but the idea is ſurely ancient. We can ſcarce read any of the prophets without finding reiterated complaints, that a ſcrupulous obſervance of the ritual and poſitive ordinances had rendered the people forgetful

of

of the eſſential duties. In this view, by a ſtrong figure, the Almighty repreſents himſelf as diſpleaſed with the obſervance of his own injunctions—

Bring no more vain oblations, incenſe is an abomination; the new moons, and Sabbaths, and calling aſſemblies I cannot away with, it is iniquity, even the ſolemn meeting. Your new moons, and your appointed feaſts my ſoul hateth; they are a trouble unto me, I am weary to bear them.

Our Lord himſelf complained of an improper explanation of the commandments, of a neglect of the weighty matters of the law; he healed, and ſuffered his diſciples to pluck the ears of corn, on the Sabbath day, to correct the erroneous notions of the Jews concerning it, and that they might not exclude from it works of neceſſity or charity. He, therefore, who taught us *how* it ſhould be employed, ſeems to have decided by undeniable implication that it was to be obſerved for ever. The Sabbath day, ſays he, was made for man, it was made for his worldly comfort, it was made for his improvement in religion.

Dr. PALEY farther ſays, that "there are various paſſages of ſcripture, in which duties of a political, or ceremonial, or poſitive nature,

and confeſſedly of partial obligation, are enumerated, and without any mark of diſcrimination, along with others which are natural and univerſal." And then he produces two inſtances.

It ſhould, however, be conſidered, in the firſt place, that an enumeration of national ſins muſt be in itſelf variable, according to the depravity of the age, and that it cannot admit of regular arrangement, ſuch as we find in the ten commandments.

In the next place, I do not admit that the words marked in italicks in the quotation from Ezekiel allude to poſitive duties merely; the one alludes to very *groſs gratification*, the other to what, according to the Jewiſh law, was *ſordid avarice*. The reader ſcarcely needs to be reminded, that the accumulation of property, either by purchaſe of lands in perpetuity, or by lending money upon intereſt, was totally prohibited. Though ſuch regulations are not binding upon Chriſtians, yet while they remained in force they were practical leſſons of generoſity, diſintereſtedneſs, and humanity. And indeed the diviſion of beaſts into clean and unclean, had an emblematical ſignification calculated to inculcate *purity of conduct*.

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The ſecond inſtance wherein fornication is joined with offences of a leſs flagitious nature cannot anſwer the purpoſe for which it is adduced, becauſe the injunction of the Apoſtles was ſent to new converts, and was adapted to their peculiar ſituation, living amongſt men of tender conſciences, men, who in fact imputed guilt where they ought not, and extenuated the guilt of that which is in itſelf flagitious. Indeed muſt we not acknowledge with ſhame, that in chriſtian countries fornication is not treated with juſt abhorrence? Need I add, that the original word includes all illicit commerce? And ſurely no concluſion ought to be drawn from a temporary injunction confined to a very few objects.

Uniting, therefore, the authority of the commandment, which the Doctor does not ſeem to me to have invalidated by his two inſtances, with the practice of our Lord during his miniſtry and after his reſurrection; and adding alſo the uſage of the Apoſtles and the primitive churches, we may fairly conclude, that the obſervance of the Sabbath is enjoined as an indiſpenſable duty. The religious and moral uſes of it Dr. PALEY ſtates with ability and preciſion, and the

alteration of the day from the ſeventh to the firſt would, under any circumſtances, be a matter of indifference; but to Chriſtians it has an obvious uſe in reminding them of his reſurrection, by whom they are ſaid, in an expreſſive figure, *to be created again unto good works*.

If we interpret the commandment merely as requiring an attendance on the worſhip of God, and aſſert that reſting from labour is a human inſtitution, it appears to me that we take an unwarrantable liberty, for it has been ſhewn before, that the reaſons are binding upon all men in all ages. Indeed, muſt not even our publick worſhip be aſſiſted by private meditation and reading? And if that which is allowed to be neceſſary cannot be acceptably performed without ſuperadding the other, it will follow of courſe, that both duties muſt be included in the commandment.

It has been ſhewn before, that all the commandments comprehend a variety of duties and caſes not expreſſed in them, and we ſhall fall into the well known error of the Jews, if we do not extend their meaning and operation as far as ſcripture and reaſon will warrant.

It is therefore apprehended, that he who enjoined a devout obſervance of the Sabbath, enjoined an abſtraction from all ſecular concerns whatſoever, and in this, as in every other inſtance, we muſt guard againſt the very firſt approaches to ſin, by confining ourſelves to works of charity and neceſſity.

In enquiring into the origin of government, Dr. PALEY only does what other writers have done before, and he is fully aware that the ſubject is involved in myſtery. On the ſubject in general I have little to offer, becauſe ſo much is left to conjecture. And though I admit with Dr. PALEY, that no actual compact exiſted, and that the ſuppoſition is ſomewhat of a fiction, which has been perverted to bad purpoſes by the pretended diſciples of LOCKE, whoſe opinions are not ſo correct on a variety of ſubjects as the world generally imagines; yet in the moſt barbarous times there was an implied compact of protection on the one hand, and obedience on the other, and there were maxims, or axioms, or data, upon which it was underſtood that all parties ſhould ground

their future proceedings. But no part of any government *ever ſtipulated to be infallible*. And the difficulty will recur what miſtakes ſhall amount to a diſqualification. Republicans are continually ſounding in our ears this compact, and with them every ſeeming error of government threatens an annihilation. In reviewing Mr. GISBORNE's duties of man there will be an opportunity of reſuming the ſubject, as it concerns this country; I ſhall therefore only advert to one paſſage, p. 127.

" *Government may be too ſecure.* The " greateſt tyrants have been thoſe whoſe titles " were the moſt unqueſtioned. When- " ever, therefore, the opinion of right be- " comes too predominant and ſuperſtitious, " it is abated by *breaking the cuſtom*. Thus " the revolution *broke the cuſtom* of ſucceſſion, " and thereby moderated both in the prince " and in the people, thoſe lofty notions of " hereditary right, which in the one were " become a perpetual incentive to tyranny, " and diſpoſed the other to invite ſervitude " by undue compliances and dangerous con- " ceſſions." For my own part, I hope to be excuſed in obſerving, that this breach of a cuſtom was an evil in the revolution, and the principal perſons who brought it about, as well

well as their advocates, in Queen Anne's time were, according to Mr. BURKE's juſt obſervation, ſo perfectly aware of the improper concluſion which might be drawn, that they declared the crown of England hereditary. With much good all revolutions will produce ſome evil, and the evil of our boaſted revolution is the bad uſe it is put to by bad men of pronouncing the monarchy elective, becauſe they cannot diſcern that William the Third was invited here as the huſband of Mary, of her who was the next in ſucceſſion. The reformation itſelf, with all its beneficial effects, was attended with an evil which the reformers could not prevent, the evil of private judgment exerciſed beyond all bounds, by unlearned, by fanatical, by preſumptuous men. From both theſe inſtances one obvious concluſion muſt be drawn, that material changes ſhould promiſe obviouſly important and beneficial conſequences; otherwiſe they ſhould not be attempted, for they will be attended with ſome degree of evil. In theſe days, the divine right of kings is entirely exploded, but the right of ſucceſſion reſts upon the law of the land. We are in no danger of gliding into paſſive obedience, but we are in danger from republican doctrines. It is po

pular to declaim againſt the extenſion of kingly power and prerogative, but the fear of being unpopular ſhould deter no man from admoniſhing the people of this land, that if ever they believe the monarchy elective, they make not only the authority of the monarch himſelf, but authority in general, totter to its foundation.

P. 154—5. " If in a ſhort time after-
" wards I ſhould be accoſted by the ſame
" perſon, with complaints of publick griev-
" ances, of exorbitant taxes, of acts of cruelty
" and oppreſſion, of tyrannical encroach-
" ment upon the ancient and ſtipulated rights
" of the people; and ſhould be conſulted
" whether it be lawful to revolt, or juſtifi-
" able to join in an attempt to ſhake off the
" yoke by open reſiſtance, I ſhould certainly
" conſider myſelf as having a caſe and
" queſtion before me, very different from the
" former.—I ſhould now define and diſcrimi-
" nate. I ſhould reply, that if publick ex-
" pediency be the foundation, it is alſo the
" meaſure of civil obedience, that the obliga-
" tion

" tion of ſubjects and ſovereigns is recipro-
" cal; that the duty of allegiance, whether
" it be founded in utility or compact, is
" neither unlimited nor unconditional; that
" peace may be purchaſed too dear: that
" patience becomes culpable puſillanimity,
" when it ſerves only to encourage our rulers
" to increaſe the weight of our burden, or
" to bind it the faſter; that the ſubmiſſion,
" which ſurrenders the liberty of a nation,
" and entails ſlavery upon future generations,
" is enjoined by no law of rational morality:
" finally, I ſhould inſtruct him to compare
" the peril and expence of his enterprize,
" with the effects it was expected to pro-
" duce, and to make choice of the alternative,
" by which, not his own preſent relief or
" profit, but the whole and permanent in-
" tereſt of the ſtate was likely to be pro-
" moted."

Never was more dangerous ground to go upon. Every ſtep makes one afraid. It is not to refute, but to diſcourage ſuch enquiries, that I have quoted the paſſage, and to prevent miſconſtruction and miſapplication, I ſhall beg leave to cite the following paſſage, from Hume's Hiſtory of England, ch. 59.

" If

" If ever on any occaſion, it were laud-
" able to conceal truth from the populace,
" it muſt be confeſſed, that the doctrine of
" reſiſtance affords ſuch an example, and that
" all ſpeculative reaſoners ought to obſerve,
" with regard to this principle, the ſame
" cautious ſilence, which the laws, in every
" ſpecies of government, have ever pre-
" ſcribed to themſelves. Government is
" inſtituted, in order to reſtrain the fury and
" injuſtice of the people, and being always
" founded on opinion, not on force, it is
" dangerous to weaken by theſe ſpecula-
" tions, the reverence which the multitude
" owe to authority, and to inſtruct them be-
" forehand that the caſe can ever happen,
" when they may be freed from their duty
" of allegiance. Or ſhould it be found im-
" poſſible to reſtrain the licence of human
" diſquiſitions, it muſt be acknowledged
" that the doctrine of obedience ought alone
" to be inculcated, and that the exceptions
" which are rare, ought ſeldom or never to
" be mentioned in popular reaſonings upon
" the ſubject; nor is there any danger that
" mankind by this prudent reſerve ſhould
" univerſally degenerate into a ſtate of abject
" ſervitude. When the exception really oc-
" curs,

" curs, even though it be not previouſly " expected and deſcanted on, it muſt from " it's very nature be ſo obvious and undiſ- " puted, as to remove all doubt, and over- " power the reſtraint, however great, im- " poſed by teaching the general doctrine of " obedience. But between reſiſting a prince " and dethroning him, there is a wide inter- " val, and the abuſes of power, which can " warrant the latter violence, are greater and " more enormous than thoſe which will " juſtify the former. Hiſtory, however, " ſupplies us with examples even of this " kind, and the reality of the ſuppoſition, " though for the future, it *ought ever to be* " *little looked for*, muſt, by all candid en- " quirers be acknowledged in the paſt. But " between dethroning a prince and puniſh- " ing him, there is another very wide inter- " val; and it were not ſtrange, if even men " of the moſt enlarged thought ſhould queſ- " tion, whether human nature could ever, in " any monarch, reach that height of de- " pravity, as to warrant in revolted ſubjects, " this laſt act of extraordinary juriſdiction." I conceive that this paſſage contains a full vindication of the clergy, who are accuſed of inculcating ſervile principles, when they only

only inculcate the general doctrine of obedience; and it may alſo quiet Mr. Giſborne's fears, on account of what he calls Sir W. Blackſtone's meagre application of the revolution as a precedent, the particulars of which application will be hereafter conſidered.

P. 241-2. Dr. PALEY thinks that ſummary convictions upon the game laws, and courts of conſcience, are among the infringements upon the great matter of publick ſafety.

Whether the game laws might not be altered for the better, or whether they ought to be abrogated, is not the queſtion before us. In general, we may pronounce that a ſummary conviction upon any of theſe laws, is leſs tedious, leſs expenſive, leſs vexatious, than a trial by jury. As to courts of conſcience, perhaps their deviation from the letter of the law enables them to do ſubſtantial juſtice; nor can they be conſidered in any other view than furniſhing under the ſanction of an act of parliament, a number of arbitrators or referees, deciding upon the particular caſes with the honeſty of private individuals, rather than the accuracy of profeſſional

feſſional men. Whoever reſides in a large town, will be fully convinced of the uſefulneſs of ſuch courts, though he may now and then have occaſion to regret, that either ſufficient care is not uſed in ſelecting the commiſſioners, or that the moſt reſpectable of theſe commiſſioners do not attend.

To many the practice of theſe courts appears a ſpecies of legal empiriciſm, but it may be compared to that medical empiriciſm, which only undertakes ſlight wounds or ſlight bruiſes, and in which there is more need of care than of ingenuity.

P. 304. "The truth ſeems to have been, "that ſuch offices were at firſt erected in the "chriſtian church, as the good order, the "inſtruction, and the exigencies of the ſo-"ciety at that time required, without any "intention, at leaſt without any declared "deſign, of regulating the appointment, "authority, or the diſtinction of chriſtian "miniſters under future circumſtances. This "reſerve, if we may ſo call it, in the chriſtian "legiſlator, is accounted for by two conſi-"derations: Firſt, that no preciſe conſtitu-

"tion

" tion could be framed, which would ſuit " with the condition of chriſtianity in its " primitive ſtate, and with that which it was " to aſſume, when it ſhould be advanced into " a national religion.—Secondly, that a par- " ticular deſignation of office or authority " amongſt the miniſters of the new religion, " might have ſo interfered with the arrange- " ments of civil policy, as to have formed in " ſome countries a conſiderable obſtacle to " the progreſs and reception of the religion " itſelf."

Well convinced that Dr. PALEY is not hoſtile to epiſcopacy, I muſt not conceal my ſuſpicion, that more may be inferred from this conceſſion than he himſelf intended.—The temporal power of Eccleſiaſticks could not exiſt till chriſtianity gained an eſtabliſhment, and whatever it be, it muſt be conſidered as a donation from the ſtate. But the ſpiritual power having exiſted from the time of the apoſtles, ſeems to have been delegated in ſucceſſion with a ſcrupulous exactneſs; and we can trace the power of ordaining and confirming by biſhops *only* to an early date. Deſpiſing all the ſarcaſms upon improper men as ſucceſſors to the apoſtles, we have a ſatisfaction in maintaining the ſucceſſion itſelf,

ſelf, becauſe it gives ſtability to the ſeveral orders of biſhops, prieſts, and deacons. The office indeed of the laſt is ſomewhat changed, but the change has been of long duration, and moſt probably they acted as auxiliaries in worſhip, even while they were engaged in providing for the poor. The friends of epiſcopacy during Cromwell's uſurpation, feared the extinction of biſhops in the church of England, which would have created a difficulty not eaſy to be avoided.—But the reſtoration happily prevented this and many other evils. The more we aſſimilate the exerciſe of ſpiritual functions to the exerciſe of them in primitive times, the more ſettled will men's minds be on the ſubject, eſpecially when we allow that the peerage, and all other privileges granted to Eccleſiaſticks, are ſo many temporal grants, neither more nor leſs ſacred than other human rights, eſtabliſhed upon long uſage and conceſſion.

308. "The qualifications neceſſary for "ſuch reſearches, demand, it is confeſſed, "a degree of leiſure and a kind of education, "inconſiſtent with the exerciſe of any other "profeſſion; but how few are there amongſt "the clergy, from whom any thing of this "ſort can be expected? How ſmall a pro-

"portion

" portion of their number, who ſeem likely " either to augment the fund of ſacred litera- " ture, or even to collect what is already " known? To this objection it may be re- " plied, that we ſow many ſeeds to raiſe one " flower. In order to produce a few capable " of improving and continuing the ſtock of " chriſtian erudition, leiſure and opportunity " muſt be afforded to great numbers." This conceſſion concerning the *paucity* of ſcholars among the clergy is not admiſſible to any ſuch degree. Many are too modeſt to become authors who are in full poſſeſſion of the evidence of our religion, and the arguments by which it is defended. The general knowledge too which prediſpoſes for the clerical office, ſhould be taken into the account, as well as that attention many of us are diſpoſed to pay to every improvement in philoſophy, in arts, and in the laws. Nor is it a ſmall conſolation, that the parochial duties may be performed by men of moderate talents, who, in their diſcourſes, will have too much modeſty to obtrude their own undigeſted notions upon the publick. Whoever likewiſe will contemplate how many of the clergy are, and have heretofore been, employed in the office of education, will have an additional proof

proof of their learning and their uſefulneſs. But while they communicate knowledge to others, they are precluded from extenſive reading in private; and they have only to conſole themſelves in the ſervice they are rendering to the publick.—We all lament with Dr. PALEY, that unfit perſons are admitted to the clerical office; but as our enemies are numerous, we ſhould not increaſe that number by a direct or an implied exaggeration of the truth. I think the clergy of the preſent day are more attentive to general knowledge, and if their learning be leſs profound than that of their predeceſſors, they make more acceptable members of ſociety, by attending to the common concerns of mankind. No apology is hereby held out for a neglect of the duties of their profeſſion, or a diſregard of their books.

386. "In religion, as in all other ſubjects, truth, if left to itſelf, will almoſt always obtain the aſcendancy."

Opinions in ſcience are ſafely agitated and debated, becauſe they are agitated and debated by men of improved underſtanding. But religion, though it be an univerſal concern, and though it be leſs liable to uncertainty than queſtions in philoſophy, yet ſhould

be inveſtigated with greater reverence, and the ſpeculative parts only by men well educated; and it would be a wiſe and a juſt exception in the act of toleration, if no teacher was allowed to officiate in any congregation whatſoever, without being firſt examined as to his learning. The only exception is the caſe of the Quakers, though even they would have no reaſon to complain, as their ſpeakers are ſomewhat better educated than the reſt, and have given up every thing but the name of immediate inſpiration. Indeed the want of learning is that, which in many inſtances has prevented a friendly intercourſe between certain teachers, and the clergy of the church of England. A real ſcholar, of ſound taſte and judgment, deſpiſes rant and rhapſody, and were the people once perſuaded, that ſuch a mode of teaching is vicious and contemptible, our churches would ſoon regain the deſerters.

Toleration itſelf neither is nor ought to be unbounded. Whoever diſparages the chriſtian religion, whoever repreſents the old or the new Teſtament as fabulous, whoever ſpeaks with indecent liberty of the myſteries of religion, deſerves to ſuffer puniſhment. As ſo much is ſaid of the unlimitted right

right of private judgment, and what is ſaid, operates as an encouragement for men to be bold and preſumptuous, I wiſh not the puniſhment to be exceſſive, but let it be awful; for why ſhould he, who will not conform to the eſtabliſhed religion, be permitted to inſult it?

* I have on a former occaſion ſtated the elevation of the hoſt, as an inſtance, wherein I would not inſult the Roman Catholicks, though I have in common with others declared perpetual oppoſition to tranſubſtantiation. He is no correct moraliſt, who aſſerts, that the right of private judgment, is unlimitted. Human laws can fix no limits, but the province of a moraliſt goes beyond that of a lawgiver; and it is incumbent upon him, to warn all men againſt the pernicious influence of paſſion, prejudice, and preſumption, which daily increaſes under the flimſy pretence of aſſerting natural and unalienable rights.

On other occaſions, men are admoniſhed, till the admonition becomes trite, to conſult their ſtrength and their talents. Why not in religion and government? Delicacy forbids us to remind individuals of their de-

* Bampton Lectures in vindicating the Athanaſian Creed.

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ſects in underſtanding, in education, or in principle. The ſafeſt method ſeems to be, to inculcate reverence and gratitude to thoſe, who have diſtinguiſhed themſelves as champions of truth and real liberty; and to acknowledge the very powerful aid, which men of the moſt brilliant talents muſt derive, from the aſſiſtance of thoſe who have gone before them.

Nor may it be amiſs to ſtate, that empiriciſm in theology, in law, and in medicine owes much of its ſucceſs to preſumption united with ignorance. Avarice and ambition may alſo concur in increaſing the number of thoſe parts of ſociety, who exerciſe a wanton cruelty upon the ſouls, the bodies, or the property of their fellow creatures. But they who are impoſed upon are led away by preſuming to form opinions, when their own habits of life diſqualify them totally from duly appreciating the requiſite abilities and attainments.

If we go into the world, it is filled with vulgar errors on almoſt every ſubject. If we liſten to the jargon of coffee-houſe politicians, to Utopian plans of education; in ſhort, if we examine the raſh projects, and the raſh ſentiments of the bulk of mankind, we ſhall conclude,

conclude, that much more is to be feared from licentiouſneſs of judgment and preſumption, than from implicit confidence and tame acquieſcence.

Many of our religious ſects furniſh deplorable examples of folly and conceit; and they, whoſe lips ſhould preſerve knowledge, have often meanly condeſcended to ſeek for popularity, by a puſillanimous ſacrifice of ſenſe to ſound. And yet ſome amongſt the Diſſenters, who, in the pride of their hearts, pretend to have no other maſter than Chriſt, and ſcarce own him for their maſter in all things, are not ſo abſurd as they otherwiſe would be, becauſe they either chuſe ſome particular leader, or they act under the general directions of a large ſociety.

Even the Independants in the laſt century, though they maintained that every congregation was a ſeparate church, yet found it neceſſary to adopt ſome common regulations, to be obſerved by the whole body.

By ſuch, and innumerable other inſtances, it may be proved, what advantage men gain by entruſting themſelves to the guidance of others, and how much they ſuffer when they rely on their own unaſſiſted judgment.

P. 405—6. "Of all inſtitutions, which "are, in this way, adverſe to cultivation "and improvement, none is ſo noxious as "that of tithes. A claimant here enters into "the produce, who contributed no aſſiſtance "whatever to the production. When years "perhaps of care and toil have matured an "improvement, when the huſbandman ſees "new crops ripening to his ſkill and in-"duſtry, the moment he is ready to put his "ſickle to the grain, he finds himſelf com-"pelled to divide his harveſt with a ſtranger. "Tithes are a tax, not only upon induſtry, "but upon that induſtry which feeds man-"kind; upon that ſpecies of exertion, which "it is the aim of all wiſe laws to cheriſh and "promote, and to uphold and excite, which "compoſes, as we have ſeen, the main "benefit that the community receives from "the whole ſyſtem of trade, and the ſucceſs "of commerce. And together with the "more general inconveniency that attends "the exaction of tithes, there is this additi-"onal evil, in the mode at leaſt according "to which they are collected at preſent, that "they operate as a bounty upon paſturage. "The burden of the tax falls with it's chief, "if not it's whole weight, upon tillage; that

"is

" is to ſay, upon that preciſe mode of culti-
" vation, which, as hath been ſhewn above,
" it is the buſineſs of the State to relieve and
" remunerate in preference to every other.
" No meaſure of ſuch extenſive concern ap-
" pears to me ſo practicable, nor any ſingle
" alteration ſo beneficial, as the converſion of
" tithes into corn rents. This commutation,
" I am convinced, might be ſo adjuſted as to
" ſecure to the tithe-holder a complete and
" perpetual equivalent for his intereſt, and
" to leave to induſtry its full operation and
" entire reward."

Upon the peruſal of this paſſage, when Dr. PALEY's book was firſt publiſhed, it was eaſy to foreſee that a bad uſe of it would be made by the enemies of the clergy. And there is a pamphlet againſt tithes written with ſtudied malignity, and with miſchievous diligence, by THOMAS THOMPSON, of Hull, a banker and a Methodiſt preacher. What aſſiſtance he may have received in collecting his materials, I am not concerned to enquire. Many farmers will read with pleaſure what agrees ſo well with their own wiſhes and opinions. The name of Dr. PALEY will add weight to what is there advanced. And the reader is requeſted, as a general antidote

againſt Mr. THOMPSON's book, to read an eſſay on the revenues of England, printed for Rivingtons, &c. a review of the pamphlet in the Britiſh Critic; and, moreover, to recollect, that ſince the reformation the domeſtick wants of the clergy are increaſed by families, not unfrequently very large, and in proportion to ſuch increaſe, the claims of the publick for donations of any kind muſt decreaſe.

In the preſent day it muſt be admitted, that no encouragement to agriculture ſhould be wanting; but neither ſhould paſturage be diſcouraged, and to keep up the balance may require more nicety of inveſtigation than even the profeſſed members of an agricultural ſociety can eaſily enter into.

I have reaſon to believe, that in caſe of theſe improvements which the Doctor ſtates, few clergymen are diſpoſed to be rigorous, as indeed very few farmers pay the full value of any of their tithes. And the clamours againſt tithes, raiſed by friends and by enemies, contribute to render cultivators of lands in general leſs reaſonable and leſs juſt on that ſubject than any other. They have been perſuaded, or they can eaſily perſuade themſelves, that the whole is unjuſt, and though their landlord never bought the tithes, though

they pay no rent for the tithes, yet they are induced to look upon them as their own, and injuriouſly taken from them.

It were unmanly in the clergy to regard ſuch perverſeneſs, and they have only to avoid rapaciouſneſs and rigour. In caſe of long and expenſive improvements, ſome plan may be adopted analogous to the principle of the act of Edward VI. exempting barren lands brought into cultivation from tithes for ſeven years. A clergyman may, on ſuch occaſions, call in the aid of ſome reaſonable, judicious perſon, and deſire him to decide upon the caſe. He can take the extra expences into the account, he can aſcertain what tithes would have accrued, had no material change taken place, and he can ſuſpend additional demands till the tithe-holder be ſufficiently compenſated. Under ſuch circumſtances, ſo far from *dividing his harveſt* with a *ſtranger*, an expreſſion which primâ facie carries the idea of an equal diviſion, and, if it do not, is rather too ſtrong, he will probably not receive more than a twentieth part*. Every one, after all, wiſhes that

* While the laity are holding meetings in many counties, under the plea of commuting tithes, would it not be adviſeable that the clergy too ſhould meet, in order to quiet the apprehenſions of thoſe who are willing, and yet afraid to make improvements?

grounds

grounds of contention on this ſubject could be removed; but few plans have yet been propoſed that are unexceptionable, and even in incloſures clergymen accept more frequently the beſt terms they can obtain, rather than thoſe which they ought to have. The great proprietors in pariſhes are often indelicate enough to put their own dependents into the office of commiſſioners, and the commiſſioners have often the vulgar and ill-founded prepoſſeſſions againſt the clergy.

Tenants at will are in the power of their landlords, and this ſituation may operate as a diſcouragement to induſtry. Why are we to preſume the landlord ſo deſtitute of liberality, and ſo unreaſonable as not to give plenary ſatisfaction for that ſkill and that induſtry by which his own property is improved?

Let the owner of tithes, as occaſion offers, exerciſe that benignity which is juſtly expected from the owner of lands. The whole world would be a ſcene of confuſion, if the principles of equity and kindneſs did not operate very powerfully in all human tranſactions, though it muſt be acknowledged, that there is alſo a mixture of chicanery and treachery. The clergy, however, are able to prove, that their body in the aggregate has

not

not often been guilty either of rapaciouſneſs, or of enforcing viſionary claims. The obſtinacy of juries will often weaken thoſe which are real, and that mode of trial which is the boaſt and ſecurity of the reſt of his Majeſty's ſubjects, has often proved injurious to them.

The trouble and the inconvenience of altering property in any way ſhould be carefully conſidered before that alteration be attempted; but in caſes of great improvements in agriculture, if any act of parliament could be framed in order to abate the rigour of ſtrict demand, the clergy could certainly have no objection: a ſtatute could have no terror, requiring them to do that which the conſcientious and humane will ever do by choice.

What Dr. PALEY has advanced concerning the law of nations and military eſtabliſhments, I have no intention to controvert. All are ſenſible that there exiſt many difficult and intricate queſtions, and that even if the theory be correct, the practice will be often unjuſtifiable. The hiſtories of battles, of ſieges, of conqueſts and voyages, furniſh tranſactions

actions in which men of probity and honour took a part, but which, if brought to the ſtandard of ſound morality, could not eaſily be vindicated. Flagrant acts of wanton cruelty or ſeverity are left out of the queſtion; the formal ſeizure of an iſland in the name of the ſovereign, by whoſe ſubjects it is diſcovered, almoſt excites ridicule. But it is not eaſy to determine how far civiliſed people, in ſearch of new diſcoveries, may ſeize the property, endanger the lives, or enter upon the territories of men unknown before. Equally difficult would it be to determine how far, and in what inſtances, even treaties of commerce exacted by ſuperiority of force, if found prejudicial to the general intereſt of nations, ſhould be adhered to. *Moral philoſophy furniſhes no preciſe ſolution to theſe doubts.* The exceptions muſt be innumerable. But it was too bold to aſſert that no rule of morality is ſo rigid as to bend to no exceptions. Inſtances have been ſpecified before, wherein the rules muſt ever be obſerved, and we cannot but lament the licentiouſneſs of ſoldiers and ſailors in propagating evils in certain iſlands to which the inhabitants of thoſe iſlands had before been ſtrangers. Yet amidſt theſe complaints it muſt be remembered, that

ſome

ſome good was alſo done; much has been added to the comfort of life in many places, and additional means found out for its preſervation.

Thoſe dominions which were acquired by conqueſt, whatever the ſufferings of the original inhabitants were, are now reaping the advantages of a purer religion and civiliſed manners, and the happineſs of Europe has long communicated itſelf to the diſtant territories of the earth. This happineſs is interrupted by frequent wars, imputed by vulgar prejudice and error to the ambition of kings, whereas both ancient and modern hiſtory will convince us, that Republican Governments are, and have been both ambitious abroad and tyrannical at home.

Here I beg leave to conclude my remarks on Dr. PALEY's two excellent volumes, and if I have miſtaken his meaning or intention, the reader will pardon me: for if Mr. GISBORNE has, according to my conceptions, frequently erred in this reſpect, it would be the higheſt preſumption in me not to ſuſpect myſelf. I feel one conſolation, however, that in the main points of religion and morality we are all agreed, and there are probably

bably few caſes of conſcience which, accurately ſtated, we might not decide in the ſame manner.

I now proceed to offer ſome obſervations on Mr. GISBORNE's enquiry into the duties of man, in which he has modeſtly and wiſely availed himſelf of the aſſiſtance of the particular profeſſions. "This plan was choſen "from a perſuaſion, that it offered the faireſt "opportunity of effectually bringing home "the duties of men to their underſtandings "and boſoms."

If the reader of Mr. GISBORNE's treatiſe be as free from malignity as the writer, he will not illiberally impute to whole bodies and orders of men thoſe defects which are found in ſome individuals, and the peruſal will be attended with one additional advantage not ſpecified, as far as I know, by the author himſelf: it will ſhew how important, how uſeful, how neceſſary we are to one another, and prevent us from looking down with contempt on any calling or any employment.

ment. The literary man will ſee with pleaſure the advantages of commerce, and the commercial man will learn duly to eſtimate the advantages of learning in ſupporting our religion, our laws, and our liberty, and in improving the bleſſings of health.

In matter ſo multifarious, it will not be wonderful, that there ſhould be ſome omiſſions, or ſome ſlighter errors, and theſe I ſhall advert to as we go along; hoping that ſome abler hand may be induced to make farther improvements.

Concerning the origin of ſociety, I ſhall enter into no enquiry, for where little is known, conjecture ſupplies the place of facts; and I muſt ingenuouſly own, that FERGUSON's Book, written expreſſly on this ſubject, gave me more pain than ſatisfaction in the peruſal. Superior force and fear, and a variety of incidents and circumſtances, which cannot be aſcertained, may have brought men together, but the modes of bringing them together muſt have been ſo various, as to admit of no general deſcription.

Page 22, note, vol. i. "Had they who "urge this argument, pointed their accuſations

" cuſations not againſt the abſtract inſtitution
" of hereditary government, but ſolely againſt
" the language of ſome of the acts of parlia-
" ment, by which it is eſtabliſhed in this
" kingdom, it muſt be admitted, that a re-
" ply would have been difficult. Statutes
" which deſcribe the people of a country,
" as moſt humbly and faithfully ſubmitting
" themſelves, *their heirs and poſterity for ever*,
" to any particular family; or as binding
" themſelves, their heirs and poſterity to
" that family, it's heirs and poſterity; or to
" any particular form of government what-
" ever, to the end of time, profeſs to diſpoſe
" of the rights of ſucceeding generations,
" which are beyond the reach of their con-
" trol, and afford an example of language,
" equally extravagant and nugatory."

I confeſs, this language rightly under-ſtood, does not appear to me extravagant; it only implies permanence, and is levelled againſt every nefarious attempt to alter the government, or to render the crown other-wiſe than hereditary; it holds out an ad-monition to the people, to adhere to a rule of ſucceſſion, inviolable and ſtedfaſt. It is a *general* obligation, and therefore could not advert to any caſe of dire neceſſity, which might

might occur in the courſe of time. And as ſuch a caſe could not be ſpecified, ſo neither was it excluded. I believe Commentators allow, that in Scripture, the term for ever, with it's correſponding terms in other languages, is not to be underſtood always literally, inſomuch, that ſome have argued from the limited ſenſe againſt the eternity of future puniſhments. Whatever ſtrong expreſſions are uſed, they add ſolemnity to any engagement, and no objection can be brought againſt ſuch language, which might not be brought againſt ſcripture itſelf.

Mr. GISBORNE, p. 51, ſo well expreſſes this utility of hereditary ſucceſſion, that one can ſcarce think any language too ſtrong by which it is eſtabliſhed.

Mr. GISBORNE's obſervations on preſs-gangs ſeem to be juſt; only it ſhould be acknowledged, that though ſailors know themſelves liable to be impreſſed, they flatter themſelves with the hope of eſcaping, and reaſon while we may, the concluſion is, that ſuch a meaſure is juſtifiable only from neceſſity, and his juriſprudence is very imperfect

who attempts to defend it on any other plea. The oppoſition of mock patriots to the operation of preſs-warrants is now heard of no longer, and the cheerfulneſs with which thouſands have entered into the ſervice of the navy gives us reaſon to hope that recourſe will not be had to compulſion in any extenſive degree. The impreſſing of diſorderly perſons is a ſalutary part of publick diſcipline.

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54. "On the other hand it is not to be "denied, that the rejection of an obnoxious "bill by a direct negative would be a mea"ſure far leſs injurious to the publick good, "than its defeat by ſecret and unconſtitu"tional influence."

This caſe can very ſeldom happen; it can only happen when the King is of one opinion, and his Miniſters of another; and as to any bill whatever, he has an equal right with any of his ſubjects to expreſs his diſapprobation, and more eſpecially when he is ſuppoſed to approve: for he may juſtly argue in the following manner—

It is believed that I approve this or that bill; I wiſh you to ſignify in terms the ſtrongeſt

ſtrongeſt which language can furniſh, that I diſapprove of it, and he may aſſign reaſons for ſo doing. If he ſhould uſe promiſes or menaces, his conduct would then be unconſtitutional, and yet it ſhould be remembered, that if influence exiſt on one ſide, there is alſo influence on the other, and many who have places determine to ſhare the fate of their party. The truth is, we are upon delicate ground, and as whatever may be alledged will perhaps be applied to a particular caſe, I wiſh to decline any further diſcuſſion.

P. 90. Dr. PALEY having pronounced that the impoſer of the oath of allegiance was the convention parliament, Mr. GISBORNE ſays that this is a miſtake, and that the preſent legiſlature is the impoſer. In a certain degree both theſe opinions are right, but I can ſee little advantage accruing from the controverſy. The date of an act will aſſiſt us in interpreting it, and if it remain unaltered for a number of years, we may preſume that the interpretation will remain unaltered alſo. And Mr. GISBORNE allows that no change of ſignification has taken place in the

terms of the oath of allegiance. Nor can it anſwer any good purpoſe whatever to ſuppoſe that an act may have one meaning when it firſt paſſed, and another by a change of time and circumſtances. So far as any part of it is diſuſed, ſo far it lies dormant, and ſo far as any part is wreſted from the original meaning, ſo far its intention is eluded, and it ought as ſoon as poſſible to be altered.

A reviſion of all the acts would be deſirable; but what man, what ſet of men can be equal to the taſk? They who are beſt qualified are engaged in laborious duties, and thoſe changes, which are gradual, are more temperate and judicious. He who employs himſelf in pruning a very few trees, will perform his taſk with more accuracy and judgment than he who undertakes a great number. The pureſt intentions will not always enable men to foreſee certain evils and inconveniencies, and every check ſhould be put upon raſhneſs and preſumption. The inefficacy of laws is a popular ſubject of complaint, but this ariſes more from the perverſeneſs of thoſe who are bound to obey them, than from their real obſcurity and imperfection.

P. 103 contains the following quotation from Sir W. BLACKSTONE:—

"In theſe, or other circumſtances which "a fertile imagination may furniſh, ſince "both law and hiſtory are ſilent, it becomes "us to be ſilent too, leaving to future gene- "rations, whenever neceſſity and the ſafety "of the whole ſhall require it, the *exertion of* "*thoſe inherent, though latent powers of ſociety,* "*which no climate, no time, no conſtitution, no* "*contract, can ever deſtroy or diminiſh.*"

In a note Mr. GISBORNE ſays, "that "this expreſſion of the learned Judge is not "altogether accurate. An individual has it "in his power to ſurrender for himſelf the "right in queſtion, like any other of his "actual rights, by contracts, and conſequent- "ly all the individuals compoſing a nation "are competent to ſurrender it for them- "ſelves."

It were to be wiſhed that no caſes might be put, but ſuch as are within the probability of happening. An individual may be infatuated, and ſo may a whole nation, but general rules provide for no ſuch infatuation. The words of Sir W. BLACKSTONE ſeem to me to preclude the ſuppoſition of this or any ſuch caſe, for he ſays as law and hiſtory are

 ſilent,

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ſilent, it becomes us to be ſilent too, and this is conformable to the quotation from HUME's hiſtory, c. 59, as oppoſed to Dr. PALEY's notion of the reaſonable grounds of attempting a revolution. But I will for a moment take the very caſe which Mr. GISBORNE has put, ideal as I truſt it ever will be in this kingdom, and I will contend that the expreſſions of the learned Judge furniſh us with a remedy.

Should individuals, or bodies of men ſurrender their rights for themſelves, the inherent, though latent powers of ſociety will effect a ſpeedy, an effectual reſtoration. The members of any State, in ſuch an ignominious ſituation, will awake as out of a dream, and the danger will be leſt they run into the contrary extreme, leſt their abhorrence of the tyranny of one, or of a few, ſhould carry them into the tyranny of the multitude, leſt from having ſurrendered what they ought to have retained, they ſhould claim that which by no principle of government ever can or ought to be theirs, leſt many from having been ſhut out from offices of truſt and reſpectability, ſhould aſpire after thoſe which neither their habits of life nor their education can enable them to fill with common propriety.

In

In a note of p. 104—5, Mr. GISBORNE aſſumes his favourite topick of the revolution, which gives him an opportunity to enter into all the rights of the nation to make any changes whatſoever. He may, for me, enjoy full liberty to call in queſtion every privilege of every individual who poſſeſſes power or control. I repeat again, that William was made king in no other view than as the huſband of her who was next in ſucceſſion. The courteſy of Britain gave him indeed a life eſtate in the crown, for he could not in decency, after the death of the Queen, be ſent back to Holland. And I do utterly deny, and I treat the aſſertion with ſovereign contempt or honeſt indignation, "that the con-"vention might have placed the regal dignity "in a family entirely new, and ſtrangers to "the royal blood."

The convention parliament acted from neceſſity, and men ſit down at the diſtance of more than a hundred years to eſtabliſh general rules and maxims upon their proceedings, when perhaps there is only one propoſition that can be drawn from them, a propoſition which exiſted in theory ever ſince monarchical government did exiſt, *that a king*

may forfeit his right to the crown. The bill of rights, and whatever other privileges were granted or notified to the people of this realm at the time of the revolution, grew out of the conſtitution itſelf, and though the principal conductors of the revolution claim the merit, we can trace the real origin to Magna Charta, and the days of our remote anceſtors.

It unfortunately happens, that in theſe days no man is thought a friend to the liberties of this country who does not almoſt idoliſe William the Third and all his adherents. I think it no libel on the revolution to acknowledge their numerous failings and infirmities, and to guard againſt every improper uſe that is made of their authority and their proceedings. I have obſerved before upon the meagre application of this event, with which Sir W. BLACKSTONE is charged, that no application can be too meagre, and I indulge a hope that it never will be applied at all.

By the way, we are taught to be ſo enchanted by the bleſſings of the revolution, that we ſcarce attend to thoſe of the reſtoration, which not only gave us a regular government, but produced many good and whole-

wholeſome laws for the general advantage, among which the teſt laws are not to be forgotten.

P. 155, "He will not fill the treaſury "at the expence of national virtue." In a note, Mr. GISBORNE ſays:

"On this ground lotteries appear highly "objectionable; and all bills, which render "perjury more frequent by the multiplica- "tion of unneceſſary oaths, or which en- "courage ſmuggling, and oppreſs the honeſt "trader by impoſing high duties on com- "merce or manufactures, in caſes where "fraud is eaſy and obvious. Among the "advantages of freeing trade from all need- "leſs reſtrictions, the number of oaths ſaved, "is perhaps the moſt important. The "ſcandalous violation and evaſion of oaths, "taken at the cuſtom houſe, can ſcarcely be "deſcribed. And it may not be improper "here to add, that the total diſregard ſhewn "by Churchwardens, to parts of their oaths, "the injunctions of which will never be "obeyed, in the preſent ſtate of manners and "ſociety, loudly demands the interpoſition

"of

" of the Legiſlature. In the ſucceſſive execu-
" tion of this office, almoſt every man above
" the rank of a day labourer, in every pariſh
" of the kingdom, learns to conſider the
" ſanction of truth as a nugatory form. Let
" the effect be eſtimated by thoſe, who have
" it in their power to remove the cauſe."

On the ſubject of lotteries, we may be allowed to hope, that their miſchief is not very extenſive, though any other expedient leſs dangerous would be more eligible. And if we will look on the brighter ſide, we ſee individuals commonly venturing what they can eaſily ſpare; and we hear many, who have ventured cautiouſly for a number of years, acknowledging that they have ſuffered but a little. Clubs and ſocieties have often been effectually aſſiſted, by incurring the danger of a loſs, which divided could be but little to each individual. The large prizes ought to be reduced, but it is imagined, that the adventurers would be fewer, and the purpoſe to a certain degree fruſtrated. It ſhould alſo be acknowledged, that many uſeful regulations have taken place, to check the ſpirit of gaming, and all the tricks of offices and inſurances.

Of

Of cuſtom houſe oaths we may more juſtly complain, than we can preciſely limit their number.

As to churchwardens, though we may wiſh to ſee their duties rendered more eaſy, by a reviſion, and a reduction of the articles of viſitation; yet a ſlight alteration in the oath, which in many places is come into practice, whether legal or not, I pretend not to determine, has taken away terror from the conſcientious, becauſe it ſeems to require general prudence, integrity, and honeſty—without a compulſion *to preſent all ſuch things as are preſentable.* Your oath is, that you will truly and faithfully execute the office of a churchwarden, to *the beſt of your ſkill and knowledge.*

P. 159. "A conſiderate Nobleman, will "make a very ſparing and cautious uſe of "his privilege of voting in his abſence by "proxy; and will be ſcrupulous in receiv-"ing the proxy of another Peer. Indeed, "the idea of a perſon giving his vote in the "deciſion of a queſtion, which he has not "heard debated, and may never have conſi-"dered; in enacting or rejecting a bill, with "the

" the nature and object of which he is un-
" acquainted, at a time too, when perhaps he
" is in another quarter of the globe, and un-
" able to learn the preſent poſture of affairs
" and circumſtances, either at home or in the
" reſt of Europe, is ſo plainly repugnant to
" common ſenſe, is capable of being ſo eaſily
" and groſſly perverted to the manœuvres of
" private intereſt or of party; and ſo nearly
" reſembles the Popiſh plan of putting one
" man's conſcience into the hands of another,
" that the ſurrender of this privilege would
" apparently be at once honourable to the
" houſe of Lords, and beneficial to the na-
" tion." There is much truth in this ſtate-
ment, but as in ſome others, the dark ſide only is preſented. There are innumerable queſtions, upon which conſcientious men form opinions, not to be ſhaken by debate, for this obvious reaſon, becauſe they have heard or read the ſubſtance of that debate before. We know what ſarcaſms parties are liable to on the ſcore of predetermining, but predetermination is not always owing to ſiniſter motives. The parties have often been conſulted beforehand. The leaders of adminiſtration, and of oppoſition, muſt and will do this on material occaſions.

The Peer who entruſts a proxy, entruſts it to one, whoſe ſentiments are congenial to his own; who, for the moſt part, gives the ſuffrage as his principal would have given it.

A proxy entruſted to a wiſe and good man, cannot be groſſly perverted; and I conceive, that he who entruſts it, does not ſurrender his conſcience into his hands who receives it, but *that it remains a delegated truſt, for which the receiver alone is accountable.* Much has been ſaid of Popiſh uſurpation over the conſciences of men. I preſume, it does not exiſt in the preſent day. But ſurely, if an ignorant, unexperienced, or intereſted perſon would now and then apply for advice, to one who was well informed, and diſintereſted, he would probably act with greater prudence, and more perfect purity of principle. A proxy makes a double ſuffrage. Double ſuffrages are not confined to the houſe of Lords. What are caſting votes, though they are only legal by particular deſignation, but a ſpecies of double ſuffrage? It ſhould alſo be conſidered, that the effect of proxies is not alarming, becauſe it does not operate by any ſyſtematical influence upon the deciſion of queſtions in general,

general, and the deciſion in moſt inſtances would have been the ſame, had every proxy been withdrawn. Proxies are allowed in ſome chapters; and in leſs conſiderable bodies and ſocieties of men, they are admitted without murmuring or complaint. The occaſions may be leſs important, but every ſuch inſtance may prove, that they cannot be attended with manifeſt and palpable injuſtice. The reader will agree with me, that here again the theory is worſe than the practice. All privileges granted to particular orders of men are not only a compenſation for the time and trouble of attending publick buſineſs, but like other diſtinctions of rank, they keep up an habitual reverence for authority and dignity, a circumſtance more eſſentially requiſite in the preſent day, when levelling principles are inculcated with unceaſing zeal and perſeverance. The houſe of Commons, by uſage, has the management of money bills. Of this privilege no one complains, though little reaſon can be aſſigned, why the houſe of Peers ſhould not be allowed to make alterations and amendments in them, as well as in all others. Where no material injury to the publick can be proved, why ſhould a change be attempted?

184. " Let him take, if he thinks fit, " according to his ſtation, conſtitutional " means to procure it's repeal; but while it " remains a law, let him fulfil the firſt ob- " ligations of a ſubject, and ſet an example " of ſcrupulous and punctual obedience."

An abſolute repeal ſhould not be adopted. All the ſecurity neceſſary to be taken, is, that the individual has in reality, in expectation, or in probable contingency, ſome property. If the heir apparent to a Peer, be bound to no qualification of property whatſoever, calculations may be formed, even upon the reaſonable expectations, or the current receipts of others. It is not to be preſumed, that a father, who is a Commoner, will diſinherit his ſon, and if he could, the ſame power of diſinheriting often exiſts in a Peer.—The probable contingency which I would advert to, is the common caſe of barriſters, and ſome others, who, if proſperous, enjoy often four times the annual income of a country gentleman, with much leſs domeſtick expence. They have for the moſt part, no ancient manſion to ſupport, they have no hoſpitality to keep in an extenſive neighbourhood, and among a large tenantry. Dignified as their ſituation is in a pro-

a profeſſional view; they retire into their houſes or chambers, to their private buſineſs or ſtudies, without being ſpecially accountable to any part of the community. Their property is ſubject to no local claims or obligations, till they purchaſe eſtates, and are enabled to keep reſidence upon them. For however deſirable it may be, that worthy and well informed men ſhould reſide upon ſuch eſtates as they purchaſe, neither lawyers, nor other men purchaſe them with ſuch ſtipulations; and having entered into no engagements of that kind, but being called away by their own avocations, they are at full liberty to reſide wherever they think moſt advantageous and agreeable.

In ſhort, if ever any change ſhould take place, as to the qualification of members; if that indulgence, which is granted to the members of the two univerſities, ſhould be extended to others, it were perhaps more ſafe to aſcertain an equivalent or ſuperior property in money. Let the money poſſeſſed produce five or ſix hundred pounds per annum; let the property in expectation be ſtill ſomewhat more from it's uncertainty; and if a degree of independence, decently competent to a qualification, can be proved,

we

we ſhall have little to fear from the deſperate ſpirit of adventure, which induces a few, and very few there are of that deſcription, to have recourſe to the houſe of Commons, as an aſylum from bailiffs and from priſons. Such an oath might moreover be framed, as to prevent the poſſeſſors of nominal property from being elected; for it appears, that landed property, when mortgaged, will not conſtitute a qualification for killing game, if the intereſt of the owner, after payment of the intereſt to the mortgagee, do not amount to 100*l.* per annum. It may create a ſmile in the reader to have made ſuch a compariſon, but it applies *a fortiori* to the caſe in queſtion, from the very circumſtance which made the compariſon ſeemingly ludicrous.

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276. "From theſe conſiderations it fol-
"lows, that every individual officer, who is
"called into ſervice, is bound to inveſtigate
"the juſtice of the war in which he engages,
"to the utmoſt extend of his abilities and in-
"formation. He is not precipitately and on
"ſlight ſurmiſes, to relinquiſh the poſt in
"which providence hath placed him. If
"the matter appears ambiguous, and his

" moſt careful reflection and enquiries leave
" him ſtill in doubt, ſomething may be con-
" ceded, and more or leſs according to the
" circumſtances of the caſe, to the opinion
" of thoſe, who have better opportunities
" than he poſſeſſes, of knowing the real
" grounds and origin of the conteſt.—The
" lower his rank is, the leſs likely is he to have
" opportunities of acquiring knowledge on
" the ſubject, which can reaſonably be op-
" poſed to the judgment of men in higher
" ſtations. But if he ſhould be thoroughly
" convinced, that his own country is the cul-
" pable aggreſſor in the quarrel, or deems the
" probability to be very greatly on that ſide,
" it is his indiſpenſable duty to reſign his
" employment, whatever falſe honour, or
" perſonal or intereſted motives may ſuggeſt
" to the contrary. Will it be ſaid, that it is
" his part to obey, and to leave the ſtate to
" anſwer for the conſequences? This is not
" the argument of a conſiderate man, or a
" Proteſtant. Reaſon and ſcripture are
" equally outraged, whether it be a State or
" a Pope, that requires to have the manage-
" ment of the conſcience of a ſubject. The
" ſtate, on whatever principles it may claim
" his obedience, cannot exempt him from

" that

"that which he owes to his God. And "ſhould the naval or military officer decline, "on the plea of conſcience, to undertake the "ſervice enjoined, there ſeem to be no "grounds, if the ſincerity of his plea can be "aſcertained, on which his diſcharge can be "refuſed; nor any, if it ſhould be refuſed, on "which his compliance can be juſtified."

And Mr. GISBORNE, in a note, reminds us of the indulgence ſhewn to Quakers.

To make war or peace, is the acknowledged prerogative of the crown. The ſubjects of this country, have made the King the keeper of their conſciences in this important concern. Private judgment cannot take away this branch of the prerogative; and if ſet up in oppoſition to it, may induce any man, not only to refuſe continuance in the ſervice, but alſo the payment of taxes, by which every war muſt be ſupported. The invidious compariſon with Popery, carries with me no terrors. In all publick concerns, there muſt be a power from which there lies no appeal. Nor let a Britiſh ſubject take the alarm at this power of making war and peace, veſted in the ſovereign. For though it be his, it is exerciſed in fact by his miniſters and his privy council; and as ſoon as the ſupplies and the

mutiny act are moved for, the propriety or impropriety of a war is before the two houſes. What greater ſecurity can be ſuggeſted than this? Let us not be alarmed at the ſeeming plea of making ſoldiers and ſailors mere machines. Their operations are to be directed in the beſt way, and for the beſt purpoſes that the collected wiſdom of the kingdom can ſuggeſt; and this is the only method, by which they can be brought to act with diſpatch, and with unity of deſign.

Have we not in other inſtances, for the ſake of enjoying the bleſſings of legal government, ſurrendered our right of private judgment? Is it poſſible for every individual to approve every act of parliament? Yet ſurely he is bound by the act during its exiſtence. He has, according to his ability, a right of recommending a repeal of any law; he has a right of petition, and to uſe every other pacifick meaſure. And more is to be feared from petulant oppoſition, than implicit deference.

Mr. GISBORNE is appriſed of the danger of oppoſing an opinion to that of men in higher ſtations. Why then does he require from every officer, an inveſtigation of the juſtice of the war in which he engages?

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The indulgence ſhewn to Quakers has little weight in the argument, for their ſcruples are known beforehand, and they diſavow entering into the ſervice, conſequently create no expectation. But an officer who has ſerved his country, and received for a courſe of years, a degree of maintenance from his pay, however inadequate, has virtually promiſed to continue in that ſervice, *till he can be permitted to reſign.* Moreover, the ſame right that an individual might claim to relinquiſh the ſervice, might be claimed by numbers; and when an army was to be conducted into the field; when a navy was to be ordered out for aggreſſion or defence, government might be at a loſs to find officers.

Almoſt all countries are poſſeſſed of intelligence upon which they act, and which it is dangerous to communicate. The late Lord Chatham had received information, which would have juſtified an attack upon the fleets of Spain. He was not attended to, but if he had, any officer ignorant of the deſign of the Spaniards, and the means by which that deſign was known, might upon Mr. GISBORNE's principles have ſeceded.

Perhaps we have not engaged in a ſingle war, from the beginning of this century, which has not met with much oppoſition; and it is poſſible to approve of a war at the commencement, and to diſapprove of it's continuance. We may multiply diſtances, and in ſo doing, we ſhall only multiply embarraſſments, both to the country at large, and to thoſe who are engaged in it's ſervice, by adviſing men to judge for themſelves. If wanton aggreſſion, or wanton cruelty be enjoined, it will be ſufficient time *then* to determine when the caſe happens. No Briton, it is hoped, will be under ſuch circumſtances. And that ſubordination, which is the very ſoul of all regularity, both by ſea and by land, ſhould not be injured by improper ſuppoſitions of error and barbarity. I repeat again, that no government, much leſs any commander by ſea or by land, ſtipulates infallibility; but as their errors are likely to be fewer and leſs fatal, we all readily acquieſce in their determination, well knowing that the good of ſo doing almoſt infinitely preponderates the evil.

Mr. GISBORNE is not totally inattentive to theſe obvious truths; but as his reaſoning,

upon

upon the whole, has a tendency to miſlead, we muſt not ſuffer any idea to paſs unnoticed which may weaken authority. Dr. PALEY is very explicit on the ſubject of military ſubordination. Vol. i. p. 173. "If the "commander in chief of an army detach "an officer under him upon any particular "ſervice, which ſervice turns out more dif- "ficult, or leſs expedient, than was ſuppoſed, "inſomuch that the officer is convinced that "his commander, if he were acquainted with "the true ſtate in which the affair is found, "would recal his orders; yet muſt this "officer, if he cannot wait for freſh direc- "tions, without prejudice to the expedition "he is ſent upon, purſue, at all hazards, "thoſe which he brought out with him*."

* We learn from Hume, c. lxi. That during the uſurpation of Cromwell, "ſeveral ſea officers, having entertained ſcruples of "conſcience with regard to the juſtice of the Spaniſh war, threw "up their commiſſions and retired. No commands, they thought, "of their ſuperiors, could juſtify a war, which was contrary to the "principles of natural equity, and which the civil magiſtrate had "no right to order. Individuals, they maintained, in reſigning to "the publick their natural liberty, could beſtow on it only what "they themſelves were poſſeſſed of, a right of performing lawful "actions, and could inveſt it with no authority of commanding, "what is contrary to the decrees of heaven. Such maxims, though "they ſeem reaſonable, are perhaps too perfect for human nature, "and muſt be regarded as one effect, though of the moſt innocent

 "and

Under the duties of the legal profeſſion I have no deſign to controvert the ſubſtance and tendency of what Mr. GISBORNE has advanced. Dr. JOHNSON, who was no looſe caſuiſt, vindicated, in my hearing, the practice of advocates in words to the following purport:—"Sir, there is no harm in pleading "for the criminal party. Every one has a "right to plead his own cauſe, and if he have "a right to plead himſelf, he has an equal "right to call upon another to plead it for "him. An advocate is only blameable when "he goes into court with corrupt and per-"jured witneſſes. It is ſaid of Sir MAT-"THEW HALE, that he ſet out with a deter-

"and honourable kind, of that ſpirit, partly fanatical, and partly "republican, which prevailed in England."

We will hope, as was hinted before, that no ſuch inſtance of wanton aggreſſion will ever happen again, and that no officer will be placed in ſo critical a ſituation.

Generally ſpeaking, we have reſigned the power, for individuals are much more in danger of being miſtaken, than the privy council and the parliament.

Officers are often at liberty to reſign without giving any reaſon at all; and we may reaſonably pity them, if they ſhould be compelled to remain in the ſervice, when they diſapprove of the war. Let their diſcharge be allowed, more as a matter of conceſſion and indulgence, than as a matter of right, and let them be inſtructed to exerciſe their own judgment, with diffidence and modeſty.

"mination

" mination to plead no cauſe which was not " juſt. He found himſelf miſtaken in a par- " ticular inſtance, and afterwards followed " the uſual practice." The ſtatements on each ſide are avowedly ex parte ſtatements, and in this reſpect there cannot be a general deception, though in ſome points there will be a temporary one. The hardſhips which are ſuffered by legal deciſions ariſe from the irremediable imperfection of human laws, which cannot provide for all caſes from defect of evidence, from the perverſeneſs or forgetfulneſs of witneſſes, from inaccuracy of deeds, wills, and conveyances, and not unfrequently from the omiſſion of thoſe forms which are required to give efficacy to intentions and compacts. And if a ſubject of this country will be negligent, he is to be admoniſhed that the loſs may fall upon his own head, upon his innocent children or relations, and that by a little mean or ill-judged œconomy, a conſiderable part of his ſubſtance may be waſted which he intended to beſtow, and that the remainder may go to a party who was not at all in his contemplation.

In the application of precedents the courts of law are deſervedly to be commended for their caution and ſtrictneſs. This caution and

and this ſtrictneſs may be blamed by ſome, but muſt be applauded by others, as preſerving the purity of legal deciſions.

Mr. GISBORNE thinks he has produced an inſtance from Sir W. BLACKSTONE, which proves that "profeſſional prejudices were able occaſionally to influence his comprehenſive and cultivated mind."

After reciting the reſolution of the convention parliament concerning James the Second, p. 343, in a note

Sir WILLIAM adds, "So far as this precedent leads and no farther, we may now "be allowed to lay down the law of redreſs "againſt publick oppreſſion. If therefore "any future prince ſhould endeavour to ſubvert the conſtitution by breaking the original contract between king and people, "ſhould violate the fundamental laws, and "withdraw himſelf out of the kingdom, we "are now authoriſed to declare that this conjunction of circumſtances would amount "to an abdication, and the throne would "thereby become vacant. But it is not for "us to ſay that any one or two of theſe ingredients would amount to ſuch a ſituation, "for there our precedent would fail us."

Upon

Upon this extract Mr. GISBORNE obſerves, " So meagre an interpretation of the " precedent, reſting literally on the terms in " which it is couched, and neglecting the " great principles of civil government on " which it was founded, would leave Engliſh- " men little reaſon to appeal to the revolution " in ſupport of their rights in caſe of future " publick oppreſſion. For it is highly pro- " bable that if acts of deſpotiſm ſhould here- " after take place, they will not diſplay a " conjunction of all the ingredients which " the learned judge pronounces neceſſary to " be mingled together, before it be lawful to " recur to the precedent of 1688. And it is " further to be obſerved, that he has omitted " a conſpicuous part of his precedent, al- " though every part of it, according to his " own rule, is indiſpenſably to be received " with equal reverence, and obſerved with " equal ſtrictneſs. The reſolution of the con- " vention parliament expreſsly ſtates, that the " fundamental laws were then violated by " the king through the advice of Jeſuits and " other wicked perſons. If therefore ſome " future monarch ſhould endeavour to ſubvert " the conſtitution by breaking the original " contract, that is to ſay, the coronation oath,

" BLACK-

" BLACKSTONE, vol. i. p. 234, ſhould vio-
" late the fundamental laws, and withdraw
" himſelf out of the kingdom, yet unleſs it
" ſhould further be proved, that he had vio-
" lated thoſe laws by the advice of Jeſuits,
" and not only by the advice of Jeſuits, but
" likewiſe by the advice of other wicked
" perſons, the precedent would be, on Sir
" W. BLACKSTONE's principles, altogether
" inapplicable and uſeleſs."

" It ſhould be added, however, in juſtice
" to Sir W. BLACKSTONE, that he repeatedly
" adopts a very different tone. Thus he af-
" firms, vol. i. p. 43, that the revolution,
" though it might in ſome reſpects go be-
" yond the letter, was agreeable to the ſpirit
" of our conſtituion, and the rights of human
" nature. And ſpeaking (241) of caſes of
" oppreſſion not exactly ſimilar to that which
" preceded the revolution, he refers future
" generations, whenever neceſſity and the
" ſafety of the whole ſhall require it, to the
" exertion of thoſe inherent, though latent,
" powers of ſociety, which no climate, no
" time, no conſtitution, no contract can ever
" deſtroy or diminiſh."

In the peruſal of this long extract the reader will perhaps agree with me, that Mr. GISBORNE

GISBORNE misunderſtands the learned Judge. The ingredient of *the advice of Jeſuits and other wicked perſons*, was not Sir W. BLACKSTONE's, but Mr. GISBORNE's. For by turning to the paſſage, Sir W. BLACKSTONE will be found to have left it out. At the ſame time, if he had inſerted it, there could have been no further objection than to the inſertion of Jeſuits. For ſurely if ſuch a melancholy caſe ever happen, as is ſuppoſed, it muſt happen by the advice of wicked perſons, Jeſuits in every thing but the name.

If we leave out any material ingredient, the magnitude and the nature of the evil to be removed will vary, conſequently the remedy itſelf muſt vary; and the information which the revolution could furniſh would be imperfect; and, as was hinted before, let us not anticipate either the calamity or the remedy, for this is as impoſſible as it is uſeleſs. In caſes of neceſſity men cannot act by eſtabliſhed rules, but they muſt act pro re natâ.

Vol. ii. On the duties of the clerical profeſſion, Mr. GISBORNE congratulates the clergy in having already ſo many treatiſes, and

and he ſpeaks in high terms of Biſhop BURNET's paſtoral care, and of Archbiſhop SECKER's charges. * I have before adverted a little to the former of theſe prelates, and upon peruſing the treatiſe on the paſtoral care, I confeſs there is little force of mind diſplayed, there is a miſapplication of paſſages in the old Teſtament, a kind of prohibition againſt a clergyman's keeping a ſchool, and an invective againſt pluralities. And let thoſe who tell us ſuch magnificent things of the Biſhop's induſtry, caution us at the ſame time againſt his malignity, againſt his party ſpirit, and againſt his obſequiouſneſs. Let them conſult Dr. SWIFT, who proves him to have been a groſs calumniator of very reſpectable characters. As to the charges of Archbiſhop SECKER, uſeful as they are, they ſeldom or ever riſe above mediocrity, and though he was both induſtrious and conſcientious, yet he ſeems not to have poſſeſſed a very vigorous or a very comprehenſive mind. The general ſubject of charges is trite, and admits of little novelty. The great concern of Biſhops is not to impoſe improper reſtraints, or to faſten harſh imputations upon the body of the clergy.

* Thoughts concerning the Methodiſts, &c.

P. 10.

P. 10. Mr. GISBORNE in a note quotes a complaint of Biſhop BURNET againſt the greateſt part of thoſe who had applied for orders. As the Biſhop *could miſrepreſent*, I hope the candidates did not deſerve the cenſure he has paſſed upon them, and if they did, I am morally certain the caſe is not the ſame in the preſent day. Yet I cannot help wiſhing that the examinations were in ſome degree altered, that compoſitions upon ſeveral ſubjects were required in Latin and in Engliſh, and that one mode was adopted by all the Biſhops. We ſhould not then find individuals preſſing into a dioceſe where the examinations are moſt eaſy. I repeat what I have hinted on a former occaſion*, the foundation of theological knowledge ſhould be laid in ſchools, and the common place reproach of calling upon young men to ſign the articles at their matriculation will be totally done away.

P. 20. "The conditions of admiſſion "into the miniſterial office ought ſtudiouſly "to be made as few and as ſimple as poſſible, "and ſhould be reviſed from time to time."

The more ſimple they are, the leſs reviſion they will require, and to make alterations

* See Thoughts concerning the Methodiſts, &c.

without

without very weighty reaſons, tends only to render men wavering and unſettled.

23. "The ſtations of ſuperior dignity "and opulence cauſe young men of talents "to be educated for the church, who would "otherwiſe be deſtined to ſome *more honour-* "*able* and lucrative profeſſion, and tend to "ſecure to the clerical profeſſion that general "reſpect which enlarges the influence, and "adds to the effect of the labours of each "individual miniſter." With the general idea inculcated in this paſſage experience will incline us to coincide; and though Dr. ADAM SMITH ſeems to think there are too many prizes in our church, as well as in the church of Rome, I am fully perſuaded of the contrary.—In any of the liberal profeſſions, there are more inſtances of proſperity, than in the clerical. The greater part of the clergy are obliged to wait with patience, and many of them have ſcarce a decent annual income, at a time of life, when others have accumulated a competency.

The expreſſion of *more honourable*, is certainly ill applied, eſpecially when coupled with lucrative. Cuſtom has annexed as much honour to the clerical profeſſion as to any other whatſoever. Even though the profeſ-

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ſion of arms had formerly more pre-eminence than it now has, and though the appellations of honour were borrowed from thence, yet from early times learning in general, and theology in particular, conferred rank and dignity.

P. 30. What is ſaid concerning a reviſion of the articles, has been taken notice of when Dr. PALEY's opinion on the ſubject was conſidered.

39. There is a quotation from Archbiſhop SECKER, in which he ſays, "We "have in fact loſt many of our people to "ſectaries, by not preaching in a manner "ſufficiently evangelical." That Weſtley and Whitfield, and the preachers of the ſectaries, including the enthuſiaſtick preachers who have received epiſcopal ordination, have imputed this defect to the body of the clergy will not be denied. I was preſent at a viſitation twenty years ago, when a weak enthuſiaſt quoted this very paſſage againſt us from the pulpit. The clerical part of his audience ſpurned the accuſation, perhaps pitying more than deſpiſing the gloomy and melancholy divine who uttered it.

It has been proved, that the laſt twenty years have produced many ſermons on the

doctrine of atonement, and on the influence it ſhould have upon our conduct. But before that time, whatever can be collected from theological publications, and from the authentick accounts of divines, the evangelical motives were urged in full force. And I am far from allowing that a diſcourſe is not a goſpel diſcourſe, wherein theſe motives are paſſed over in ſilence. In treating of the evidences of chriſtianity, in anſwering the objections of unbelievers, in critical diſquiſitions on difficult or diſputed paſſages of ſcripture, in ſhewing the connexion between religion and learning, in expoſing the pride and vanity of philoſophy, and on numberleſs other occaſions, when topicks are handled before learned audiences, either in the univerſities or at viſitations, theſe motives may not come under immediate contemplation, and yet the preachers may be as conſcientious in enforcing them to their parochial congregations as their accuſers. Not only on the great feſtivals, but whenever they preach upon the ſacraments, they muſt profeſſedly ſhew the additional aids and encouragements of the goſpel.

Believing then that the Archbiſhop had aſſumed for a fact what in general was not ſuch,

ſuch, but at the ſame time allowing that his error was a very common one, I am led to ſuppoſe that the ſucceſs of ſectaries is owing to a variety of cauſes, ſome of which the clergy can by no diligence prevent. The firſt cauſe is ignorance in their hearers. Nothing elſe could gain patient attention to the miſerable rhapſody delivered in conventicles, and now and then in churches. In the mean time, the dignity of the ſubject is totally loſt and forgotten. The plea of condeſcenſion to all capacities is urged in vain. Simplicity is one thing, coarſeneſs and vulgarity another.

The love of novelty is another reaſon of the increaſe of ſectaries, and this is ſyſtematically gratified by ſome of their leaders, and in populous places, from the number of meeting-houſes, it can be gratified by individuals to an almoſt infinite degree.

A third cauſe of the increaſe of ſectaries is a vicious taſte, which leads many, even of ſomewhat better education, to prefer empty vociferation to calm ſenſe and reaſon. This circumſtance has miſled ſome of our own orthodox clergy to aſſimilate their mode of inſtruction to that which they find has proved ſo powerful, and, as they are taught to be-

lieve, ſucceſsful. The real ſucceſs is queſtionable; to agitate people with weak nerves, or even ſtrong nerves, to draw tears from them is only a proof of having affected their imaginations, and they will go away with the idea of having heard a good performer. The grand queſtion is, whether their reaſon is convinced, whether their bad habits are at all corrected. And it is the duty of us all to remind them of thoſe models in holy ſcripture which we endeavour to imitate as far as we are able, and if we deliver the truths of chriſtianity with perſpicuity, with calmneſs, with energy, let us leave popularity to be ſought for by thoſe who ſeek the praiſe of men more than the praiſe of God.

Having, as I truſt, refuted the Archbiſhop's aſſertion as far as the moſt complete information I could gain will warrant, and having accounted for the increaſe of ſectaries from other cauſes, I cannot cloſe theſe obſervations without expreſſing a wiſh that not only Biſhops, but all others would be very cautious how they accuſe a body of men of any particular negligence. The mode of providing for the clergy creates them many enemies; that number ſhould not be increaſed

by unfounded charges, which, of courſe, will have more weight with the world, if laid by any of their own body.

Of the advice concerning private inſtruction, we have only to wiſh that it were as practicable as it is juſt, and where there is a probability of ſucceſs we ought not to deſpair.

P. 53. There is a quotation from Biſhop BURNET, wherein he aſſerts that unbelievers impute their infidelity principally to the bad lives of the clergy. Any authority is ſufficient with ſuch a prelate as this to rail at the inferior clergy; otherwiſe he might have proved the accuſation ill-founded *in the main*, and he ought to have told his friends the infidels, that allowances ſhould be made for human infirmity in the clergy as well as in the laity. He might have aſked them whether immorality be any argument againſt the truth of morality, and why wickedneſs, even if it could be proved, ſhould be a ſtronger argument againſt revealed than againſt natural religion? He might have referred them to that part of the clergy who led ſtudious and exemplary lives, and have entreated them, if entreaty could avail with perſons of ſuch a ſtamp, not to dwell upon the dark, unfavour-

able ſide. He might further have enquired whether they would reject the rules of medicine, becauſe ſome medical men might be found who did not practice them?

P. 58. Mr. GISBORNE obſerves in a note, "that a clergyman ſometimes poſſeſſes "ſufficient medical knowledge to enable him "to aſſiſt many of his poor pariſhioners with "the gift of ſome ſimple medicines." This muſt be done with infinite caution. He had better ſtipulate with ſome medical practitioner to do theſe charitable deeds for him. There are indeed certain prudential rules to be obſerved, which conduce much to the reſtoration, or to the continuance of health, which may ſafely be recommended, and the kitchen ſupplies many remedies that may be applied without danger. One fatal miſtake would render a good man miſerable through life. Dangerous ſymptoms may lie concealed, and have now and then been unobſerved by practitioners themſelves. Human nature abounds with anomalies in every way, and conſtitutional anomalies are not the leaſt numerous.

In p. 65 is a quotation from Archbiſhop SECKER, where he cenſures pluraliſts who do not keep two months hoſpitality, and preach

preach thirteen ſermons. Did his Grace reflect how inconvenient and how expenſive this might prove to many? Is it conſidered that the expence of obtaining a diſpenſation, including that of inſtitution, &c. may amount to ſeventy or eighty pounds ſunk for ever; that the united incomes very often are not equal to one good living; that there are two ſets of buildings to be ſupported; that the recompence for dilapidations, to a feeling, humane ſucceſſor, will be extremely inadequate; that the removal of a family, and I may add of books, and ſome part of furniture, from place to place, would be attended with hardſhip and inconvenience; and that the very loſs of time is alſo to be taken into the account? Did he alſo conſider that when the ſtatute was made, the ability to inſtruct was not ſo general; that in Queen Elizabeth's time the homilies were publiſhed to aſſiſt thoſe who were unequal to the taſk of writing ſermons? May not private munificence, when it can be afforded, more than compenſate for this two months attendance and the thirteen ſermons? If the incumbent ſerve the church near which he lives, his curate at the other may be much incommoded by exchanging his reſidence.

Let the bond therefore be abrogated, and while the clergy do all they can in their reſpective ſtations, let them oppoſe with unremitting zeal the narrow rules of eccleſiaſtical martinets, who having found a ſmooth and eaſy path to liberal emolument, calmly recommend diſintereſtedneſs and humility to others, and would lay upon them burdens grievous to be borne.

The Archbiſhop, from the paſſage quoted above, only furniſhed the people round him with authority to cenſure whatever clergyman did not comply with his injunction, and how juſtly, the reader, after the reaſons aſſigned above, muſt determine for himſelf.

P. 79. "It muſt however be allowed to "be poſſible, that a biſhop may have re- "ceived intelligence, of the truth of which "he is ſatisfied, under circumſtances which "make it improper to divulge it, and may "thus be obliged to encounter the imputa- "tions which will uſually reſult from his "ſilence."

A queſtion has been agitated among the clergy, what attention a biſhop ſhould pay to anonymous letters; and moſt perſons with whom I have converſed upon the ſubject, ſeem to have pronounced without heſitation, that

that he ſhould not attend to them at all. The treachery of wounding in the dark occurs to every ones mind, and not without reaſon. I venture, however, to propoſe a middle courſe. A biſhop receives an unfavourable account of a particular candidate, without a ſignature. He is ſurely authoriſed to enquire of ſome reſpectable perſons, reſiding in the neighbourhood, whether the accuſation be true.—He may ſuſpend the ordination of the ſuſpected candidate for a few months, till he can be perfectly ſatisfied. Nor is he always to truſt to ſubſequent recommendations, for they are too often given from miſtaken candour; and more reliance is to be placed on the accounts of many than of one, whatever may be his rank and fortune. Compaſſion is ſometimes ſhewn by a neighbourhood to a bad ſon, from a regard to a worthy father, and ſometimes both one and the other may be hangers on to a great man.

Yet ſurely it is not every act of imprudence and indiſcretion, that ought to exclude from the church; and a very conſcientious caſuiſt may be perplexed how to act on particular occaſions, ſo as to ſteer between the two extremes.

" It

" It is the duty of a biſhop to ſcrutiniſe " the validity of the titles for orders preſent- " ed to him, that if any of them are fictitious " and deluſive, ſhame may fall on thoſe who " have ſigned them, as well as on the perſons " in whoſe favour they were fabricated."

There is ſomewhat of ſeverity in this ſentence; for we have all of us known men who have given, and men who have accepted fictitious titles, whoſe characters would bear the ſtricteſt ſcrutiny. Not that I myſelf ever did, or ever will give ſuch a title, for there is a ſolemn declaration which ſeems inconſiſtent with ſuch a practice. If this ſolemn declaration were left out, I really ſee no harm that could enſue, if the title were given *to a worthy man regularly educated*, merely as *an indemnification* to the biſhop, in which light it is viewed by thoſe, who accommodate their friends with fictitious nominations.

Still it may be objected, why increaſe the number of clergy, when there is no regular employment? To this I anſwer, that a few months, not unfrequently a few weeks, furniſh appointments, which cannot well be kept open for future ordinations; and even to be in prieſt's orders is of peculiar conſequence, when the care of a large pariſh offers

offers itſelf. No one, who has been in the clerical profeſſion for many years, can be ignorant what convenience there is to young men, in being *prepared for any ſituation that may happen.*

Such young men are often called upon to aſſiſt clergymen, ſick or abſent, and are ſeldom deſtitute of employment, in which they engage perhaps more from benignity, than for the ſake of advantage.

P. 84. "In reproving the negligent "among the clergy, and in the exerciſe of "thoſe ſeverer powers, with which the laws "authoriſe him to proceed againſt the re-"fractory and immoral, let him not be ſway-"ed by the deſire of conciliating favour, nor "by the dread of incurring odium and ex-"citing reſentment, from diſcharging his "duty with proper ſtrictneſs, and with an "impartial regard to the merits of the caſe, "whatever be the ſituation and connexions "of the individuals in fault."

* I beg leave to repeat, what was ſaid on a former occaſion, that the reproof were better adminiſtered in private. The dioceſan may have been miſinformed, he may be miſtaken.

* In thoughts concerning the Methodiſts, &c.

The

The miſinformation may be rectified, the miſtake may be corrected without leaving a ſtain, or the appearance of a ſtain, by withdrawing from the crowd. Haſty cenſure has abaſhed and confounded worthy individuals, has offended the whole body of the clergy, and recoiled upon thoſe who delivered it.

"By the ſame ſpirit of impartiality, "ought a biſhop to be actuated in exerciſing "that degree of authority which the laws "give him, as to enforcing or diſpenſing "with the reſidence of parochial miniſters. "This diſpenſing power ſhould never be "exerciſed, except under very particular "circumſtances, nor the permiſſion of ab- "ſence be continued longer, than thoſe cir- "cumſtances exiſt."

* Having given a free opinion on the ſubject of reſidence before, I have to add, that the reaſons for diſpenſing may vary as to the ſame individual, and that the education of his children, the care of a populous pariſh, and his acceſs to books, may juſtify him in remaining in a large town.

If the education of a ſingle nobleman, and attending him on his travels, be thought

* Thoughts, &c. concerning the Methodiſts, &c.

a ſuf-

a ſufficient reaſon for non-reſidence, ſurely the education of a large family, the male part of which may be deſtined for the learned profeſſions, is not leſs important even to the publick.

Mr. STURGES has propoſed, that the power of diſpenſing ſhould reſt with the biſhop only. If he were in poſſeſſion of ſome facts, he would probably retract his opinion. I would only have it proved, that a clergyman is doing his duty *ſomewhere*; and if he were of ability, let him entruſt his deputy with ſums of money, to diſtribute for the relief of ſudden and unforeſeen diſtreſs.*

* It is abſurd to ſuppoſe, that the deputy may not fulfil all the duties of his principal. There is frequently great accommodation to individuals without any injury to the publick, or to particular pariſhes, by deputed ſervices. In many places, the teachers in grammar ſchools perform parochial offices, thus improving the ſcanty emoluments of a foundation, and poſſeſſing by their very employment, if conſcientiouſly purſued, additional weight and reſpectability.

The epiſcopal clergy, who officiate in the metropliſ, and in other parts of Scotland, ſhould be excuſed from reſidence.—In common with the greater part of the clergy, who have appointments in large towns in England, they cannot have any thing approaching to a competency, from the offices which they immediately fill.—We have heard much of the ſuperior comforts which the Scotch clergy enjoy. While, with Dr. BLAIR, we moſt heartily ſubſcribe to the general reſpectability of their character,

we

P. 86. "Scarcely any conſideration ſhould "prevail on a biſhop, to give to one clergy- "man two livings, either of which will "ſupport a miniſter of it's own; or to con- "fer one ſuch living on a perſon already "holding another of that deſcription, except "on the terms of his vacating that which he "originally poſſeſſed."

The truth is, biſhops and other patrons ſhould act from the circumſtances of the caſe. The world may enter into a common place complaint againſt accumulation of preferment, and they may tell us, that 300*l.* per annum, is a ſufficient income for a clergyman. But double that ſum will not enable him to make proviſion for a large family. The age of the clergyman to be provided for ſhould alſo be conſidered, and his paſt, as well as his future labours muſt be taken into

we muſt lament the more, that they are very inadequately rewarded.

The following is a hard caſe. A. toiled as a teacher for forty years, without preferment. At the age of more than ſeventy he is promoted to a benefice.—He is dragged from all his friends and connections, at the expence of one year's value of the benefice, to the diſtance of almoſt two hundred miles, becauſe the patron is conſcientious, though the cure would otherwiſe have been ſupplied by a worthy clergyman, unexceptionable as to his character, and enabled to do great acts of liberality from his private fortune.

the

the account. To a literary man, books themſelves are a heavy article of expence. A few caſes may illuſtrate my meaning. Dr. PIERSON LLOYD laboured in Weſtminſter ſchool for forty-five years. Proviſion was not accumulated upon him till a very late period of his life, and what he wanted in church preferment, was ſupplied by the bounty of the king.

Dr. JORTIN lived under a very ſcanty proviſion till he was near fifty years old. It would be difficult to ſay, what preferment to ſuch a man could be exceſſive. He did not enjoy, what he poſſeſſed, many years.

Dr. SAMUEL CARR was a pluraliſt, and a prebendary of St. Paul's. He alſo took private pupils, was chargeable with no imprudence, and yet made no ample proviſion for his family.

To theſe let me add, the name of Dr. HENRY OWEN, whoſe learning and induſtry, deſerve that liberality ſhould be ſhewn to his family.

A clergyman of diſtinguiſhed learning and abilities has an equitable claim to ſuch a portion of preferment, as may be equal to the advantages which he might have enjoyed, had he engaged in any other profeſſion.

This

This is juſtice to him, it is an encouragement to others. Whenever merit is rewarded, the profeſſion feels general ſatisfaction.

The reader will do me the juſtice to believe, that I wiſh no proviſion for luxury and imaginary wants; but it may not be amiſs to obſerve, by the way, that a ſtudious man has not always leiſure, and not unfrequently wants a ſufficient knowledge of buſineſs, to turn his property even to warrantable advantage.

Exchanges of preferment, in many inſtances, accommodate individuals without injuring the publick; but let the practice of carrying it to market be treated with proper indignation and abhorrence. Let the clergy as a body reſolve to expoſe delinquency of this kind. The delinquency is when livings are offered to procure ſtalls for pluraliſts already amply provided for, or to obtain for the *lay friends* of the trucking party ſome employment or promotion.

P. 88. "According to eſtabliſhed cuſtom, a biſhop commonly delegates to others "the management of his ſpiritual court and "it's concerns. Not that it is deſirable that "he ſhould retain in his own hands the "exerciſe of this branch of his juriſdiction.

"His

"His power of controul, however, ought to "be exerted, whenever opportunities ariſe, "in correcting abuſes exiſting in the pro- "ceedings of the court, and to put an end to "impoſitions practiſed by it's officers."

I cannot help thinking that the chancellor of every dioceſe ſhould be a civilian, in actual practice in Doctors Commons, for as no caſes are printed, the proper knowledge is only to be acquired in the courts themſelves.

Care muſt be taken, that the chancellors occaſionally attend in perſon, and they will, without doubt, give their advice and aſſiſtance in critical caſes, when they cannot be preſent. A reviſion of the eccleſiaſtical law is much wanted. The trials for defamation might be regulated, as well as the expences attending them, and other trials in the ſpiritual courts.

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117. "The firſt ſtep to be taken is the "choice of the place, where his medical "education is to be carried on." It is far from being unneceſſary to remark, that his ſchool

education ſhould be very carefully attended to*. The very terms of his art pre-ſuppoſe a competent knowledge of the learned languages, and wherever he is ſent, he will be called upon to compoſe in Latin. No univerſity, either Engliſh or foreign, ſeems to be ſufficiently careful in examining ſtudents, previouſly to admiſſion, otherwiſe many would be ſent again to ſchool, and ſome would engage in employments which require leſs learning. Perhaps it might not be amiſs for the ſame perſon to viſit ſeveral univerſities. He will enjoy ſome advantage from each. It is allowed on all hands, that the univerſity of Edinburgh furniſhes medical inſtruction of every kind, but the time of admiſſion to the doctorate is too ſhort.—The readineſs with which the other Scotch univerſities confer degrees on perſons who never reſided, is extremely culpable. The maſs of mankind are little attentive to the means by which a degree is obtained; but ſome of the medical profeſſion have properly taken care, that theſe degrees ſhall not be attended with plenary honour.

* This indeed Mr. GISBORNE afterwards takes for granted; but it ſhould have been obſerved in limine, and in many inſtances it is little regarded.

139. "He

139. "He is at liberty to ſay little, but "let that little be true. St. Paul's direction "*not to do evil that good may come*, is clear, "poſitive, and univerſal." There may be many caſes in which it may be abſolutely neceſſary to *deceive* a patient. If he recover, he himſelf if informed, will forgive the deception. While he is ſick, he is in a temporary incapacity of *bearing* the truth. He is not unfrequently affected in his underſtanding, as well as diſordered in his frame. Therefore that deception which would be evil in ſome inſtances, will not only be juſtifiable, but laudable in others. It is obvious, that neceſſity muſt be the meaſure of the phyſician's conduct, otherwiſe the habit might remain when the reaſon ceaſed.

155. "Nor will he ſcornfully exclude "from the privileges of fellowſhip, intelli- "gent medical practitioners, who have not "been fortunate enough to receive a degree "from any univerſity, when they give proofs "of actually poſſeſſing thoſe attainments, of "which an academical education is conſi- "dered as the baſis, and a degree regarded as "preſumptive evidence." If by fellowſhip be meant conſultation, the diſtinctions of different branches muſt be attended to in

medicine, as well as in law. Indeed in large places, the diſtinctions are more numerous and nice in the former, than in the latter. An appeal to ſome common teſt or ſtandard is more ſafe, becauſe it prevents the operation of fancy and caprice, and an invidious compariſon of the abilities of one individual with thoſe of another.

If by fellowſhip be meant a friendly communication of ſentiments, the advice is unqueſtionably right, for private converſation need not be fettered down by neceſſary forms and eſtabliſhed etiquette.

168. "The charge of infidelity and contempt of religion, has often been alledged "againſt the medical profeſſion." Mr. GISBORNE informs us, how ſtrenuouſly Dr. GREGORY repels the accuſation; but we read in a note, that a French gentleman acknowledged the phyſicians in his country, in general, deſtitute of religion.

Few of us are ignorant that ſome inſtances of unbelieving phyſicians may be produced in this country; and though they are not applied to for their ſentiments as to religion, yet they have a malignant pleaſure, and exerciſe a miſchievous induſtry, in endeavouring to unſettle the principles of others. In the

hearing

hearing of children they are often known to ſpeak with contempt of the old and new Teſtament, dealing out all the trite objections of HUME, VOLTAIRE, and the French philoſophers. If mankind would ſet their faces againſt ſuch men, the diſcipline would be ſalutary.—But let us not impute unbelief to the generality of phyſicians.

P. 225. "A queſtion naturally occurs "in this place, whether a perſon who has "failed, and has not been able by the ſurren- "der of his effects, to pay the full amount "of the debts which he had contracted, is "bound in conſcience to diſcharge the re- "mainder, if he ſhould afterwards find him- "ſelf able. In many caſes he is under no "ſuch obligation."

I lament that this, in a moral view, is aſſerted; I would ſtate as a general rule that he is; nor can I think it right that thoſe creditors, who have refuſed to ſign his certificate, ſhould be in better condition than thoſe who have actually ſigned it. Even miſtaken lenity ſhould not thus be puniſhed.

Much depends upon the cauſes of bankruptcy, which no general inſtructions can advert to. The laws are inefficient in diſcovering, much more in puniſhing, the criminal bankrupt, who is become ſo by his own extravagance, vanity and folly. If *his* credulity has been the cauſe of his failure, even then the creditor has a claim upon him, for it is a maxim of equity as well as of law, that no man avail himſelf of his own *laches*.

To ſee men, who have paid but ſmall dividends living in ſplendour, without the leaſt regard to their unfortuate creditors, is ſo offenſive, that we may fairly claſs them with thieves and banditti.

I have little inclination to purſue a ſubject, with which I cannot be much acquainted, but I would bring it to the ſtandard of ſound and chriſtian morality; and though I think Mr. GISBORNE has made ſome allowances to the bankrupt, which are not admiſſible at all, or if admiſſible, can only be ſo with the utmoſt caution and reſerve, yet it would be great injuſtice not to allow, that he is properly abhorrent of every inſidious and mean practice.

His

His knowledge of commerce, and his regard to ſtrict honour and integrity, make me wiſh, that along with Dr. A. SMITH's Wealth of Nations, his Directions to Traders may be read conſtantly and carefully by every young man, not only when he enters into buſineſs, but during his apprenticeſhip; and if the volumes be, as they deſerve to be, on the deſk of every counting houſe, we may truſt that the character of an Engliſh merchant, ſo far from loſing that reſpectability which has hitherto been annexed to it, will ſhine with increaſing luſtre, and that every practice, which cuſtom has authoriſed, will be abandoned, if not ſtrictly reconcileable with the laws of religion.

I have now finiſhed what I had to obſerve on the moral writings of theſe worthy divines; but as they have given no appropriate chapters on the duties of teachers, I thought it might not be amiſs to ſubjoin ſome obſervations on that important ſubject, referring the reader to a plan, likewiſe to KNOX's liberal education, and to a plan publiſhed about thirteen years ago. Now as education will be ill conducted unleſs proper perſons

are appointed to ſuperintend it, I ſhall firſt ſuggeſt a few hints to thoſe who nominate the maſters of grammar ſchools.

An endowed ſchool is no ſooner adverti-ſed, than a multitude of candidates ſend their recommendations, and a ſuperficial obſerver is led to ſuppoſe, that in ſuch a number many are well qualified. But ſuch are the good qualities requiſite in a teacher, that the choice is not ſo eaſy as it may at firſt appear. Recommendations are obtained through friendſhip, and colleges have often a very delicate part to act. Much likewiſe depends upon the nature of the endowment, for deſirable as it is to engage good abilities in provincial ſchools, yet where the encouragement is little, the number of candidates will be either ſmall, or if numerous, their attainments will be of an inferior caſt. The world at large is not very able to appreciate literary merit, and the rewards of publick inſtructors, even from the time of Juvenal, have been very inadequate. The emoluments of a dancing maſter, are often three times as ample as thoſe of a claſſical teacher, who, yet after he has toiled a number of years, ſhould be enabled to live without the labour of teaching.

I have

I have no temptation to expoſe the miſconduct of individuals, nor to be perſonal. If this tract ſhould fall into the hands of any who, regardleſs of the publick good, have, without a bluſh, either nominated or recommended improper candidates, their own conſciences will ſupply the place of reproof and invective.

The electors to ſchools then ſhould firſt reſolve on no account whatever to engage their ſuffrages, but to leave their appointments open to the whole kingdom. It is ſometimes thought that the perſon who has toiled in the ſecond or third department ſhould be promoted to the firſt. Before this be done, enquiry ſhould be made as to his learning, for it is preſuppoſed that his morals, and his general treatment of his pupils are unexceptionable. If it ſhall appear that he is an elegant ſcholar, that he has a good taſte, that he is well verſed in compoſition, his ſervices, without doubt, ſhould be ſo rewarded. But let it not be a matter of courſe. The rudiments of language have often been taught with diligence and ſucceſs by perſons who have little reliſh for the beauties of the claſſicks.

After

After two or more months have been allowed for the reception of credentials, the election ſhould be ſtill ſuſpended, in order that the electors may inſtitute *private enquiries*. Without theſe they will often be deceived, when the candidates live at a diſtance. The contemporaries of thoſe candidates at ſchool and in colleges, when interrogated privately, will give their opinions freely and without diſguiſe, and it is better to nominate a *moderate ſcholar* of a meek diſpoſition, than the moſt learned man who has no command of his temper. The electors ſhould alſo recollect, that the perſon to be nominated muſt declare conformity to the church of England. The orthodoxy of his principles muſt therefore be enquired into, for little hope can be entertained of his fidelity to the important truſt he ſhall undertake, who begins with an act of diſſimulation.

But whatever private communications the electors receive ſhould be honourably concealed within their own chamber. For who will run the hazard of being involved in a quarrel? The ſeal of ſecrecy alone can prevent ſuch hazard.

A queſtion may ariſe, what attention ſhould be paid to the recommendations of men

men in elevated ſituations. It is frequently ſuſpected, and ſuſpected with truth, that ſuch men are imperious, and thoſe to whom they apply are obſequious. This, however, is not always the caſe, and ſome electors may go into the contrary extreme. The character of the nobleman or gentleman who recommends ſhould firſt be enquired into, and *why* he recommends the candidate. A little trouble will effect all this. The candidate may be the jolly companion, the ſkilful muſician, the keen ſportſman, he may be a hanger-on, or he may be the ſon of a borough elector, or ſome former domeſtick. On the other hand, he may have gained the good opinion of his reſpectable friend in a moſt honourable way, by his engaging manners, by his ingenuity, and his learning.

Improper recommendations are often given under an idea that the management of a provincial ſchool is of little importance. The opulent part of a neighbourhood having determined to ſend their own children to a large ſchool, may be regardleſs who is to teach the children of their inferiors at home, and if they ſucceed in ſo baſe an attempt, the irreparable loſs cannot be eſtimated or deſcribed. Electors cannot be too ſpirited on ſuch occaſions,

ſions. That the inhabitants of any place, which has a well endowed ſchool, ſhould be compelled, when their families are large, to ſend their ſons at a diſtance, is a hardſhip for which they deſerve to be anſwerable who create it.

Another enquiry is, whether a candidate poſſeſs proper notions of diſcipline and induſtry, and it is no wonder that thoſe, who make ſuch enquiry, feel a predilection for candidates educated in great ſchools, becauſe there is a moral certainty, that their conduct will be conformable to thoſe proper modes to which they themſelves have been accuſtomed. Nor is it any argument, that the world at large is too averſe from diſcipline, for many parents have cauſe to lament the want of it in the ignorance, idleneſs, and diſſipation of their children.

Juſtice muſt be done, even at the riſk of popularity. Beſides, we may hope that not only ſuch teachers as were educated in great ſchools, but others alſo will enforce diligence; nor would it be amiſs if a friendly intimation were given to a ſucceſsful candidate, that his particular attention is requeſted in calling upon the pupils to repeat and compoſe, that ſaints days, or parts of days on which the

ſchool

ſchool is ſhut, ſhould not be in reality holidays, but devoted to uſeful exerciſes; and that while no interference in his profeſſional duties is intended, the electors will be the guardians of his reputation, whenever the weakneſs or wickedneſs of parents and guardians ſhall incline them wantonly to attack it.

Bonds of reſignation are equally ignominious and uſeleſs. They are ignominious becauſe they are exacted from low ſuſpicion, and they are uſeleſs becauſe they cannot be enforced. Let proper care be uſed, and the perſon elected will have too high a ſenſe of duty to render chains and fetters requiſite. He will, as Dr. PALEY very correctly ſtates that he ought, conſider the obligation as perſonal, and the electors, on their part, will provide him ſome little ſupport, if they are able to do ſo, when he can no longer retain his office with ſatisfaction to himſelf. But ſhould the endowment be too ſcanty for ſuch a purpoſe, and ſhould the neceſſities of the maſter be ſuch that he cannot either reſign without ſerious inconvenience, nor remain without violating the truſt, he may perhaps find a faithful auxiliary, who, with his aſſiſtance and direction, may do as much good

as if the ſchool had been vacated for a new appointment. A young man will profit by the experience of a veteran, and ſupply what is wanting in activity and exertion.

Where many maſters are engaged, the electors ſhould ſuggeſt, that however independent each may be in his appointment and his ſalary, there muſt be an uniform plan purſued by them all, of which plan the maſter who preſides ſhould have the regulation. In him it would be invidious to urge this, and the proper time of urging it, is when the other maſters themſelves are nominated. The law being ſilent on this head, it becomes the more neceſſary to uſe ſuch precaution, leſt jealouſy and miſunderſtanding ſhould find their way into any of our ſeminaries, and deſtroy the tranquillity of the reſpective teachers, who, experiencing ſufficient vexation and diſappointment in the exerciſe of their ordinary functions, ſhould not have their moments ſtill more embittered by diſſenſion among themſelves.

When a writing maſter or a French maſter is nominated, the electors may alſo with propriety ſuggeſt, that the arrangement of their time muſt be regulated by the directions of the claſſical teachers, who undergo the hardeſt labour,

labour, and have the moſt important concern.

And here a queſtion ariſes, how far examinations are requiſite or deſirable previous to election, for the right of the Ordinary to examine is quite another and a diſtinct concern. If the accommodation of candidates were ſolely to be conſidered, even then their perſonal appearance ſhould not be required without ſufficient cauſe, and the unſucceſsful part will have undergone a ſerious expence, often very inconvenient. Moreover, there are many deſerving men who will not ſubmit to ſuch a trial, and this circumſtance will ſhut out ſome of the beſt candidates. Examiners too would have their delicacy much affected by ſitting in judgment upon perſons of equal age and learning with themſelves. I therefore heſitate not to pronounce, that examinations are worſe than unneceſſary, and, under the precautions ſtated before, electors will ſeldom err in their choice.

When electors are convinced that they have choſen a competent perſon, it is their duty to procure, if they cannot beſtow, ſuch additions to his income as may induce him to continue in his ſituation. A conſcientious man will never grow indolent under ſuch encourage-

encouragement; it will add vigour to his exertions, and increaſe what is eſſential to ſuch exertions, his flow of animal ſpirits.

If they have been the means of ſupplying him with more than honourable expences, they may hope that by laying up proviſion for his family, he may be under the leſs temptation to retain his office when overtaken by age and infirmity. The perverſeneſs of mankind leads them to ſuſpicions of idleneſs in caſe of material promotion, and one of the worthieſt of men was ſuffered to go unprovided for, even when not leſs than twenty of his pupils were become ſenators.

Gratitude has at laſt found him a monument, though when alive he could not obtain a benefice. The perſon I allude to was the Rev. JOHN CLARK, an able inſtructor in the ſchools of Shipton, Beverley, and Wakefield.

The effect of promoting conſcientious teachers has not yet been tried to any great degree.

Except a few who have preſided at great ſchools, we never hear of any preferment of any kind, unleſs curacies be called preferment, beſtowed as the reward of ability and diligence. There are too many inſtances where, regardleſs of increaſing expences, *ſome*

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who have it in their power refuſe with a ſhameleſs indifference, with ſtoical apathy to increaſe ſalaries inferior in *abſolute value* to the appointments of common ſervants.

An individual who makes theſe obſervations may be ſuſpected of ſpeaking from diſappointment and chagrin; but if he ſpeak the truth, his motives are known only to himſelf, while *facts*, by whomſoever ſtated, ought not to be diſputed.

Many ſeminaries continue to be filled by worthy and competent men; but many others are in a ſtate only calculated to raiſe pity or contempt. The evil has been increaſing for the laſt twenty years, and will continue to increaſe.

Perhaps the ambition of acquiring general knowledge, laudable as it is, has taken the attention even of the ſtudious from the claſſicks, and this circumſtance will leſſen the number of competent inſtructors.

Candidates are apt to lay ſome ſtreſs upon being educated in the ſchool over which they wiſh to preſide, and being natives alſo of the place where it is ſituated. Too great a regard to ſuch circumſtances has vitiated many a choice, and has laid the foundation of irremediable regret. Competent abilities there-

fore can only juſtify any truſtees in giving way to ſuch conſiderations, and that competency muſt be aſcertained in the manner ſtated before.

On the Duties of Teachers.

Whatever is ſaid of the maſter who preſides will, in a great meaſure, be applicable to other maſters. His firſt care will be to inculcate a due ſenſe of religion, and to introduce ſuch pious books as are ſuited to young minds. He will on Sundays read the more intelligible parts of ſcripture, which are better underſtood in a continued reading than by the peruſal of detached chapters. He will likewiſe ſelect ſome of the beſt Engliſh ſermons, by which means the boys in the higher claſſes may, in the courſe of a year or two, become acquainted with our moſt eminent divines.

He muſt take care not to flatter himſelf with the expectation of accompliſhing more than the ingenious and the diligent have accompliſhed already before him. He cannot calculate for the various diſappointments he is to meet with from obſtinacy, from idleneſs,

neſs, from inattention, from dulneſs. The parents and guardians often conſpire to counteract his purpoſes by frivolous excuſes for unwarrantable abſence. When his holidays are over, great loſs of time is incurred by putting off the return of the pupils. The only remedy for this miſchief is to impoſe additional labour when they do return, and to increaſe that labour in proportion to the number of days during which they have been detained.

He muſt reſolve to remove an imputation too often chargeable on provincial ſchools, that the pupils are not ſufficiently employed. His care muſt be directed in a more eſpecial manner to the repetitions and exerciſes. As to the former, it is incredible how much the memory is improved by practice. A boy in the upper forms of any of the great ſchools will get fifty lines by heart with very little trouble after ſome years practice.

But the chief difficulty ariſes in teaching compoſition, and it muſt be confeſſed, that the ſucceſs ſeldom anſwers even reaſonable expectation. This difficulty, however, ſhould be an argument for great and unremitting exertion. The beginning ſhould be made even in the firſt exerciſes, whether Bailey's,

Turner's, More's, or Clarke's. It is not ſufficient that theſe be written, and written fairly too (a circumſtance not always ſufficiently attended to) but the pupils ſhould be called upon to analyſe the ſentences to their reſpective teachers, and to aſſign the reaſons for each word. What is material, this will make their performances in a great meaſure their own. After which it were adviſeable, that upon having the Engliſh ſentences read to them, they ſhould repeat the Latin. This will give them a fluency in the language. Afterwards, when Wyllimot's Particles and Peculiars are to be tranſlated, they may alſo be required to render a certain number of the ſentences into Latin extempore, and this not leſs than twice a week. In learning modern languages, much advantage is gained by converſing in thoſe languages. The practice recommended here will, in ſome degree, anſwer a ſimilar purpoſe.

The next method ſhould be to require frequent tranſlations from the claſſicks, which ſhould be rendered into the original language. This will not only give a copiouſneſs of words, but it will in ſome degree make that exerciſe their own, for which they are too often indebted to the aſſiſtance of others.

Beſides

Beſides all this, care ſhould be taken that they ſhould read large portions at every leſſon as ſoon as they have overcome the difficulties of language. Much of Cicero, moſt of Quintilian ſhould be read, and if poſſible, certain books of Livy and Tacitus. Of the poets and others, which are commonly read, I ſay nothing, as the eſtabliſhed practice renders it unneceſſary. When the Greek language is taught, the characters ſhould be made familiar by tranſcribing paſſages every evening; after which, Huntingford's exerciſes ſhould be uſed; and if there be time, the pupils ſhould be taught to compoſe in proſe and in verſe, for which purpoſe the ſame methods may be uſed as are recommended in reſpect to the Latin language. The teachers ſhould themſelves frequently read particular parts of the Greek claſſicks, that they may not forget the ſignification or the quantity of words, for which purpoſe they ſhould always have Morell's Theſaurus at hand.

The knowledge of quantity in both languages ſhould be carefully attended to, and it were to be wiſhed that there was a publication in the Greek language ſimilar to Labbe's Indices Catholici.

Care ſhould likewiſe be taken, that in proportion as they are able, the boys ſhould acquire a proper taſte for philology, which can only be effected by ſhort critical obſervations upon the appropriate and peculiar ſignification of words, both in reading the claſſicks and in inſpecting the exerciſes. The large edition of Ainſworth, together with Stephens's Theſaurus, will give them pleaſure in ſuch inveſtigations. The accuracy which they acquire will be improved daily. Even Leigh's Critica Sacra has not often been exceeded. The preciſion with which they learn other languages will attend them in their own vernacular tongue, and will have a ſalutary effect upon their agreements, their mode of writing, and their common converſation.

But when they are to compoſe, the great queſtion ariſes how they are to obtain materials, a circumſtance which gives Mr. Locke an opportunity of ridiculing the practice of writing themes, with juſt as much reaſon as he would not have young people taught to write verſes, leſt they ſhould become poets and be poor. Perhaps the firſt efforts ſhould be to give the ſubſtance of a well written eſſay on a moral ſubject in a few ſhort ſentences,

tences. For why ſhould we require originality before it can reaſonably be expected? The peruſal, moreover, of our beſt Engliſh claſſicks ſhould be incorporated with the regular buſineſs of education. Let any one conſider what two or three hours of every week ſpent in reading the different periodical papers, not omitting the Annual Regiſter, ſome one magazine, and ſome one newſpaper, will, with a moderate degree of attention, accompliſh. Nor is this all. A teacher who gives an hiſtorical ſubject for a theme or declamation, may ſuggeſt the heads of diſcuſſion, and may refer to books whence materials are to be collected, for it is one thing to give the ſenſe, and another to give the words of an author.

Under the reſpectable authority of Dr. JOHNSON, I may be allowed to think that taſks during the receſſes are properly omitted; but if there be a ſchool library ſupplied with popular books, or if the friends of the pupils will either purchaſe or borrow ſuch books, an acquaintance with modern life and manners may be obtained with eaſe and with pleaſure. But they themſelves muſt aſſiſt in ſuch laudable deſigns, and not improperly

ſuppoſe that nothing is neceſſary to be done, becauſe nothing is exacted.

With the youngeſt they may begin by requiring them to tranſcribe, and a very few hours uſefully employed will keep up habits of diligence, without excluding them from the pleaſures of ſociety and amuſement.

The four volumes of elegant extracts ſhould lie upon every table, and variety itſelf relieves while it pleaſes.

It is deſirable, that the rudiments of Hebrew ſhould be taught in every ſchool. Few, as they advance in life, are willing to undergo the drudgery of learning grammar. The want of collateral aſſiſtance from other books beſides thoſe of the old Teſtament ſhould be no diſcouragement. A foundation may be laid for the ſtudy of other oriental languages, which are known to be ſimilar in their idiom and ſtructure; and as many who reach the upper claſſes are intended for the church, a few hours of every week taken from their claſſical ſtudies would not be detrimental, unleſs they were prematurely hurried from ſchool. They ſhould begin with the hiſtorical books, and not with the poetical, and if the principal difficulties be removed, they

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will proceed with cheerfulneſs. A ſcanty knowledge of the Greek language, upon admiſſion to the univerſity, frequently operates as a diſcouragement, even with men not diſinclined to other ſtudies which they can purſue with greater facility. It ſhould, moreover, be conſidered, notwithſtanding the learned labours of Dr. HAMMOND, and other criticks following his example, that we cannot well underſtand the language of the new Teſtament, without a proper attention to the idiom of the old. To acquire ſuch knowledge *merely* at ſecond-hand, is to acquire it leſs perfectly, and with leſs efficacy upon our own minds. By reading the writers of the old Teſtament, we breathe the ſame ſpirit with the writers of the new. We have the comment in our underſtandings and in our hearts.

Amidſt the anxiety uſually expreſſed by mankind for inſtruction in writing, and accompts, care ſhould be taken in eſtabliſhments which will admit of it, that ſome attention ſhould be paid to the rudiments of algebra and geometry. Young men in the univerſity are frequently diſcouraged at the beginning, and a knowledge of ſome of the popular definitions and problems will render the

the way ſmooth and eaſy. The claſſical maſter himſelf might undertake the three or four firſt books of Euclid, and explain in general terms, the nature of ample and quadratick equations, though even this will be more properly done by a profeſſed mathematician. It would not be amiſs to add practical ſurveying. This would give early habits of attending to the nature of the ſoil; for few are accuſtomed to the meaſurement of land, who are not accuſtomed at the ſame time to examine it's properties, and the various modes of cultivation. The ſtudy of agriculture is uſeful to all claſſes of men, and they who have neglected it, may fairly recommend to others, what they repent of not having done themſelves. The cultivation of a garden, and of a farm, is only culpable in a clergyman, when it engroſſes too much of his time, and involves him in the buſtle, and all the minute attentions of a common farmer. Purſued in a ſlighter and more liberal way, it furniſhes him with ſalutary exerciſe and pleaſing relaxation. For the firſt year or two he may be obliged to ſpend more time in learning, than he will afterwards ſpend in practiſing, and by ever remembering the ſuperior claim which his profeſſion has upon him,

him, he will not ſuffer his love and purſuit of learning to abate.

Of modern languages, the French is moſt generally learnt and underſtood. Should a French teacher attend a ſchool, ſtill one or more of the maſters will find it uſeful to inſpect the proficiency of the pupils, and in ſome inſtances, they may act as auxiliaries, eſpecially when the regular inſtructor cannot attend more than once or twice a week. The Synonimes Françoiſes, by the Abbé Gerard, ſhould be carefully read and ſtudied; theſe volumes will give that philological accuracy, already adverted to as ſo deſirable in the dead languages.

To the antiquarians, acquainted with Saxon and it's kindred tongues, may be left the uſeful and arduous taſk of explaining the origin of many of our terms; yet Hickes's Theſaurus has been of uſe to ſome who had not leiſure for deep ſtudy and reſearch.

But a teacher of French will not do his duty, unleſs he point out how much the grammar, the idiom, the orthography, and perhaps too, the pronunciation of our language has been affected by the Norman conqueſt, by our ſubſequent intercourſe with the inhabitants of France, and our partiality for

for their manners. Through them we have received even our latin words and expreſſions, and this conſideration will be of ſervice in preventing unwarrantable changes in our ſpelling.

As Quintilian begins with the very rudiments of enunciation, we may be excuſed in obſerving, that a teacher ſhould not think it beneath his office, to call upon the four loweſt claſſes to ſpell a certain number of words every morning. On ſuch occaſions he will have an opportunity now and then, of pointing out inſtances of wanton innovation, which Dr. Johnſon is known to have oppoſed with particular zeal.

If it be requiſite to call upon the pupils to ſpell, it is equally ſo to require regular repetitions of ſome portions of their nouns and verbs, ſo as that they may finiſh the whole in leſs than a month, either Greek or Latin, or both.

Some of the tenſes, and ſome of the declenſions are of more rare occurrence, and what ſeldom occurs, will be ſoon forgotten.

Propria quæ maribus, Quæ genus, and As in præſenti ſhould be often repeated, when the proper ſeaſon arrives; and the profe

grammatical obſervations inſerted in Lilly will be read with utility afterwards.

Hiſtory, chronology, geography, and ſome popular account of animals, and natural phenomena, ſhould alſo enter into the ſyſtem of education. Nothing opens the mind more than an account of the manners and cuſtoms of different countries, and a regular conſultation of maps, in the courſe of reading either ancients or moderns, ought not to be diſpenſed with. The very places ſpecified in a newſpaper ſhould not be paſſed over unnoticed.

If the pupils could be made to repeat Gray's Memoria Technica, it would be of great ſervice, but I have heard of few inſtances where this was practicable. If the leading æras, and the moſt conſpicuous towns and cities be remembered, this ſeems all that may be eſſential. When more minute information is wanted, recurrence may be had to books of chronology and geography.

In this age of early introduction into the world, the firſt maſter ſhould ſupport with unremitting care the authority of all his aſſociates. The firſt attempt of reſiſtance is made upon the writing maſter. An occaſional inſpection into the writing books and books

books of accompts will be of infinite ſervice in leſſening this growing evil.

Much has been ſaid upon the neceſſity of ſtudying the tempers of boys, but their tempers are ſeldom known to their maſters. They are only known to their companions. Admitting they were known, the maſters cannot act upon ſuch knowledge, but they muſt act according to general rules; they are governors of a little community, with which, however ludicrous the compariſon ſeem, it is not improper to compare the great community. What ſhould we think of a legiſlature enacting ſtatutes, to operate according to the diſpoſitions of individuals?

What then, it will be ſaid, is the mode of conduct to be adopted?—A maſter muſt preſcribe to himſelf, and muſt convince his pupils, that he will follow, one general, impartial rule of conduct; that no private misfortune, no vexation, no incidental indiſpoſition, no bodily infirmity, will influence him to puniſh wantonly or undefervedly. He will alſo ſtate the wide difference there is between meriting praiſe and meriting puniſhment. Groſs immorality, and groſs idleneſs, ſhould always be treated with proper ſeverity. That he ſhould not be angry under ſuch behaviour,

haviour, is impoſſible; he would be a hypocrite to pretend this. He is only to reſolve, that his anger do not carry him beyond the bounds of equity.

When boys are advanced into the higher claſſes, literary puniſhments *alone* ſhould be adopted, and the firſt refuſal to ſubmit, ſhould, after a ſhort time allowed for reflection, be followed by expulſion.—The diſcipline of many ſchools is injured by miſtaken lenity; but let no maſter call in officially the aid of truſtees. In common with other friends, he may appeal to them for the juſtice of what he does, or intends to do; this is the natural anxiety of every man to vindicate himſelf, whenever his reputation is attacked. But if ever his pupils find that he is under control, his authority is reduced to a ſhadow. In ſerious caſes he had better, to uſe the phraſe of the law, defer judgment for a ſhort time. He will be more cool and collected. He is to conſult his own dignity, as well as the preſervation of diſcipline, and an error once committed can neither be retracted, nor will it be forgiven. The world is credulous even againſt the juſtifiable exertions of power. But if it be ex-

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erted to an injudicious extent, he muſt expect to be treated without mercy.

To make the enunciation, and the emphaſis of his pupils correct, he will have occaſion for continual practice. In this reſpect he will have as much labour as a drill ſerjeant, and let him not deſpair, though his ſucceſs do not anſwer all his expectations. Attention once created, may be continued in the progreſs of life, and he may live to enjoy the ſatisfaction, of ſeeing his well meant endeavours rewarded, by a chaſte elocution in the pulpit, at the bar, in converſation, if not in the ſenate itſelf. There are alſo degrees of ſucceſs much ſhort of that which might have been expected, ſufficient to encourage his perſeverance in the ſame laudable endeavours. Thoſe amongſt his pupils, who ſhall hereafter engage in the ſame way of inſtruction with himſelf, will be diſpoſed to follow his example, and every day will thus leſſen the abſurdities and defects of publick ſpeakers, though theſe have been much exaggerated by ſome of our profeſſed orators.

In juſtice to preſent times, it muſt be acknowledged, that the body of the clergy are, generally ſpeaking, more attentive to

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their enunciation than their predeceſſors were; and our preſent danger is, leſt ſuch attention to ſubordinate attainments ſhould leſſen diligence in ſtudy, and induce men to pay too much regard to externals.

Againſt the performance of plays, Latin and Engliſh, I would enter a moſt ſerious and ſolemn proteſt. It deſtroys that amiable diffidence in youth, which other cauſes in the preſent day fatally concur in deſtroying. Let every young man be taught a proper emphaſis, but let him not be taught to over act his part, or to expreſs feelings which youth and inexperience do not poſſeſs. In a word, his mode of performance will be imitation and mimickry, not ſuch as comes from the heart.

Much has been ſaid againſt aſſociating with the boys of the town or village where a ſchool is ſituated. It may fairly be queſtioned, whether a prohibition of this nature may not operate as an encouragement to pride, eſpecially as ſome of thoſe boys will be ſent to the ſchool itſelf. The ſafer method is to caution the pupils againſt vulgarity of language, and a fondneſs for low life, that is, for coarſe and licentious manners. This laſt if it grow up, is always found to be an

incurable diſeaſe. If the elegance of claſſick diction, united with liberal conduct in the teacher, if his own pure diction and judicious admonitions, will not unitedly produce amiable behaviour, the caſe is deſperate, though he muſt be acknowledged blameleſs.

And as there will often be a material difference between the oppidans and boarders, as to their rank in life, he muſt be particularly careful to ſhew no predilection for the latter. This is not juſt, for his eſtabliſhment muſt be poor indeed, if he do not receive as much for the inſtruction of the native, as he does for the voluntary comer; and it is a degradation of his own character, if he can meanly pay court to ſuperiority of condition, or give pre-eminence to any thing but real and acknowledged merit. Nay, farther, if he can incorporate the oppidans even in any private inſtructions he thinks right to give, it is his duty to do this, eſpecially as he may do it without inconvenience. Nihilominus aliis lucet may be pleaded on this occaſion; the light which ſhines upon a few may ſhine upon many. He muſt alſo conſider himſelf as the foſter father of all the boys born in his vicinity; he muſt bring forward unknown merit, and aſſiſt in placing young men

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in the univerſity. There are often emoluments of one kind or another, appended to an education in his ſchool, and he muſt take a ſpecial care that colleges may not be compelled to receive unworthy candidates, from local claims which they cannot ſet aſide without inconvenience, nor admit without ultimate diſhonour. No miſtaken candour ſhould induce him, when called upon, to give too favourable a character, and when an inſufficient pupil is in danger of being offered, he ought voluntarily to ſtep forth and aſcertain the inſufficiency. It may not always be in his power to ſucceed, parents will be partial, and electors will be miſtaken. But if he will eſtabliſh ſome rule in his own mind, if he will notify that rule in ſufficient time, he may rejoice hereafter in having kept from promotion an unworthy perſon; and in having made room for one more deſerving. Exhibitions and ſcholarſhips would be more juſtly kept vacant, than given to the firſt improper application.

It ſometimes happens that boys are ſent at a late period, to obtain what preſuppoſes a longer continuance in the particular ſchool. This occaſionality ſhould be guarded againſt if poſſible, unleſs the ſchool to which the

emoluments are annexed, be under the care of an inſufficient man, and unleſs the claimant have been properly formed before in ſome reputable and reſpectable ſeminary. The ill-timed œconomy of parents and others, in detaining boys in inferior ſchools till the laſt year or two ſhould be diſcouraged, eſpecially if it ſhould appear that parſimony has been the principal cauſe of ſuch detention. It will not be denied, however, that there is often miſerable deception in the choice of ſchools, even when the very reverſe is the caſe, and when much has been paid for very little ability in inſtruction. In ſuch caſes, parents are to be admoniſhed, that the time of admiſſion is not to be eſtimated by years, but by proficiency, and that the year which ſhould have been ſpent in a ſchool, will not be ſo uſefully ſpent in the univerſity. The very diſcontinuance of ſtudy, for three months, is, under ſuch circumſtances, very detrimental.

If the univerſities would never receive any one for matriculation, without a regular teſtimony from the maſter of the ſchool in which he has been educated, it would redound to their own credit, and give weight to their teacher. It would operate as a conſtant,

if not an effectual check upon the conduct of every young man, at a time when the proſpect of leaving a ſchool is too often a temptation to remiſſneſs, petulance, and idleneſs. In the removals of boys from one ſchool to another, it would not be amiſs to enquire into the real cauſe of ſuch removals. They are too often owing to diſſolute or contumacious behaviour, the continuance of which poiſons the minds even of the well diſpoſed.

To prevent irregularity is much more pleaſing than to puniſh it; every temptation therefore ſhould be ſtudiouſly removed. If improper ſuſpicions muſt not be indulged, let the cauſe of all ſuſpicions be carefully removed, as far as may be.

In the proviſion for his boarders, a liberal man will be equally diſtant from abſurd profuſion and mean œconomy. He will not purchaſe a particular kind of food becauſe it is cheap, and he will ſo far conſult variety, as not give diſguſt by a conſtant ſameneſs. Though he will not pamper faſtidious appetites, yet he will never ſtrive to conquer rooted antipathies. A wanton waſte of wholeſome proviſion he will ſeverely puniſh, while

at the ſame time he will compel no one to eat what is either rancid or raw. Without all theſe precautions, he may be degraded into the character of a griping victualler, inſtead of a reſpectable inſtructor only furniſhing viands for a ſtated ſum, becauſe he furniſhes inſtruction to children, who could not otherwiſe be accommodated. He is alſo to remember, that at his table they are to learn a behaviour proper for every other table, that conſequently all levity, and every kind of improper demeanour ought to be baniſhed from it. In this and every other inſtance he muſt betray no timidity; and if it be known that his ſubſiſtence does not depend upon the number of his boarders, his authority will be eſtabliſhed on a firmer foundation. Boys and parents are apt to over rate the advantages of keeping boarders, and happy is he, who *can afford to repreſs* whatever inſolence he may experience.

Whether cleanlineſs be next to godlineſs I will not enquire, but it is of eſſential uſe as far as it can be practiſed. Many diſeaſes will be thereby prevented, and the habits which are begun at ſchool will be continued through life. Better were it to have an additional

ſervant,

ſervant, and to aſk an additional gratuity, than that any branch of ſo neceſſary a duty ſhould be neglected.

In large ſeminaries it might not be amiſs if ſome experienced man ſervant could be placed, who might occaſionally walk out with the pupils, and ſuperintend their amuſements. To devolve this office upon aſſiſtants is extremely hard. It precludes them from ſtudying, from viſiting their friends, from juſtifiable recreation. It waſtes their time, it breaks their ſpirits, and induces them to leave their ſituation as ſoon as they can find ſubſiſtence in any other way. Their labour in the ſchool is quite ſufficient, and their leiſure ſhould not be embittered by duties which others might perform. Surely a truſty ſervant might even inſpect the bed chambers, might ſleep in one of them, and prevent every irregularity, eſpecially if the maſters occaſionally viſited the rooms, and took care that nothing materially amiſs were done.

But can any one be expected, after ſevere labour, to be regardleſs of his health, and of the pleaſures of ſociety? Is he not to remember while he is young, that he may be under the neceſſity of retaining his office to the decline of life, and that the correction of minute

irregularities and abuſes would ill compenſate for premature old age and a ſhattered conſtitution. His common labour is a waſte of animal ſpirits, and if bodily exerciſe could be diſpenſed with, he will often find that the remaining hours cannot be ſpent in cloſe application, when the mind has been haraſſed in the early part of the day by encountering wayward diſpoſitions, and by all the duties of teaching.

After all, he muſt not be inattentive to his own improvement. If he be a divine, as is generally the caſe, he muſt remember that he cannot, without much impropriety, relinquiſh the ſtudy of theology, and if he have the care of a church, the duties of a pariſh miniſter. Upon the evidences of chriſtianity, upon it's excellence and it's purity he will often have occaſion to enlarge in the courſe of his inſtruction, both in the ſchool and in the church. An intermiſſion of the clerical offices might be attended with many evil conſequences. He would loſe the habit both of compoſing and of preaching, and would be ill qualified to receive any eccleſiaſtical appointment which fortune might place in his option. Need I obſerve by the way, that the ſermons of a conſcientious teacher will

have more weight becauſe he is conſcientious? His example ſhines with peculiar luſtre in performing the ordinary duties of his ſtation.

If his academical ſtudies have been more ſcientifick than claſſical, the moment he finds himſelf inveſted with the care of a ſchool, let him aſſiſt his recollection by reading carefully the ſeveral books which are uſually read in ſchools. Let him alſo recur to books illuſtrating the claſſicks, ſuch as Spence's Polymetis, Montfaucon's Antiquities, Adams's Roman Antiquities, and others. A few weeks ſpent in this way will be of infinite ſervice; and if this be impracticable, he may now and then look over the very leſſons for particular days; otherwiſe he may be taken by ſurpriſe, or he may be unfurniſhed with that plenary information concerning manners, cuſtoms, and alluſions, which he would wiſh to communicate. That this was done by one individual might be proved from living authority. It was no degradation of his character or abilities, though perhaps it would have been more properly concealed from his pupils.

How much a well informed and comprehenſive mind in a teacher may contribute to enlarge

enlarge the minds of his pupils can be more eaſily imagined than deſcribed.

It is of no ſmall uſe to give them an idea of the whole cycle of what may be known, to habituate them to title-page learning, that in the progreſs of life they may find eaſy acceſs to all the ſources of information. The Scotch Encyclopædia will be eminently ſerviceable in this reſpect. Nor is this all. It is of infinite importance, in a moral view, to remove all narrow prejudices againſt this or that particular ſtudy. One cannot recollect, without a bluſh, how often the mathematical and the claſſical purſuits are placed in invidious compariſon.

A teacher will have occaſion in the courſe of his inſtruction to point out the utility of every kind of ſtudy, even of the fine arts themſelves; he will have occaſion now and then to make a compariſon between the ancients and moderns, in which he will obſerve an honeſt impartiality, derogating neither from the one nor the other.

One delicate part of his office will be to diſcourſe amongſt his pupils concerning the intelligence and the leading characters of the day. Actuated by no mean party ſpirit, he will

will increaſe their veneration for the conſtitution in church and ſtate, he will point out the neceſſity of ſupporting authority in all its branches, and he will aſſure them, that it's limits are now ſo perfectly aſcertained as to preclude a poſſibility of tyranny and oppreſſion. Inſtead of filling their minds with party ſpirit, he will caution them particularly to avoid and abhor it; he will aſſure them, that he has no intention to make them politicians, and if any queſtion come before the legiſlature of which he can give them a general idea, he will ſtate, or he will examine the arguments on both ſides with coolneſs and impartiality, nor is he under the neceſſity of giving his own decided opinion. For parents and guardians never entruſted him with the power of fixing a political creed. To thoſe of the higheſt claſſes the peruſal of a well conducted and well reported parliamentary debate muſt be both uſeful and entertaining. They are often called upon to write declamations on each ſide of a ſubject, and imperfect as their efforts may be, they are a preparation for thoſe more ſerious conteſts which may ariſe in almoſt every ſtation of life, and even in common diſcourſe. To undeceive and to be undeceived on any occaſion, and upon almoſt

almoſt any topick, is of no ſmall utility, for vulgar error ſtalks through the world apparently with formidable ſtrength and gigantick ſteps, when, like Goliah, it might be eaſily ſubdued.

The newſpapers alſo furniſh accounts of judicial deciſions. Of theſe the nature and the juſtice may be rendered intelligible to almoſt any capacity. On ſuch occaſions a teacher may expatiate on the excellence of the laws, and if any party have ſuffered for want of legal evidence, he may point out the imperfection of all laws to remedy every grievance, and he may vindicate the general tendency while he acknowledges particular hardſhip.

A teacher, in conſequence of all this extenſive duty, will have frequent neceſſity to ſpeak extempore. He muſt take care that his language and his manner be ſimple, eaſy, and unadorned, devoid of all parade and oſtentation. His firſt attempts will not always be as ſucceſsful as he may wiſh, but practice will bring daily improvement. He will guard againſt trite phraſes and quaint repetitions, and to prevent the uſage of them in his pupils, he will do them ſignal ſervice in reading with them Swift's Polite Converſation,

tion, the ſatire of which is not underſtood in early years, becauſe few young people have heard the tenth part of the vulgar wit which is there ridiculed.

A year or two before a pupil leaves a ſchool, his future deſtination is generally known, and in conſequence each ſhould be admoniſhed of the importance of the ſtation he is to fill. Thoſe duties may be read to him from Mr. GISBORNE's book, and preſſed cloſely upon his conſcience. Without any romantick ideas of diſintereſtedneſs, he ſhould reſolve to do his duty whatever the conſequences may be. If he be deſtined for the church, he muſt be particularly cautioned not to neglect his ſtudies and his parochial offices, even though no reward ſhould follow in this world. He muſt prepare his mind for a very improper diſtribution of preferment, not among the nobility only, which is but a ſmall part of the grievance, but among individuals from borough intereſt, and from other ſhameful cauſes. Nay, he muſt not wonder to ſee eccleſiaſticks themſelves patroniſing men of mean talents from improper recommendations, and overlooking obvious defects and irregularities of education. He will ſee ſome difference between the clerical and other learned

learned profeſſions. For though merit in them is often but little known and ill appreciated, yet the contrary alſo more frequently happens than in the church.

Men will not intentionally make a compliment of health, or of their worldly property, but they can keep out of view the claims of learning, and the common duty of a pariſh can be performed without a conſiderable ſhare.

If the pupil be intended for any department in the law, he may be forewarned againſt inaccuracy of expreſſion in deeds, in wills, and all kinds of conveyances; he may be taught to ſtartle with horror at the thoughts of involving future generations in tedious law-ſuits by his inadvertency or his negligence. If he is to be an attorney, he may particularly be forewarned againſt proceeding in trifling conteſts; he will, on the contrary, adjuſt them amicably. He will ſooner contract his expences, than ſupport himſelf by undertaking petty caſes. He is to be forewarned, that applications will be made to him under the influence of reſentment, and from a thirſt of revenge; and he muſt take care not to be ſeduced by partial and improper ſtatements. And after all his care, he will

will not unfrequently find, that the caſe, which he thought equitable, is in truth flagitious, and that the blame of undertaking it, though chargeable on his client, will be transferred to himſelf.

If he be employed againſt an infamous practitioner, he is to forewarn his client that knavery cannot always be brought to open proof, and that the juſtice of a cauſe cannot always prevail againſt hardened and perjured witneſſes; that there is often a neſt of banditti infeſting different parts of a country, who will occaſionally draw honeſt men into ſnares, and that theſe often conſpire to ſtop the operations of criminal law.

But let him not deſpair. Wicked men are often found to over act their part; and the very means which are uſed to conceal villany, have often tended to detect it.

Let him alſo beware that his own principles of honour be deeply rooted; that the tricks and equivocations which he ſo often muſt witneſs and expoſe, have no fatal influence on his own mind; and that he do not on any account whatever, ſuffer the letter of the law to draw his attention from the ſpirit of it.

Though

Though his principal concern and labour be in the technical part of the profeſſion, yet as he muſt often be counſel to his clients, he muſt not be regardleſs of the theory of the law. If he have read ſome general ſyſtem of juriſprudence, if he have carefully peruſed Blackſtone's Commentaries, and ſome other inſtitutes of municipal law, he may refer to reports and acts of parliament with more efficacy, becauſe he will have a general key to their meaning.

The pupil intended for any department in the medical profeſſion may be forewarned how ſerious a thing it is to be entruſted with the lives of his fellow creatures; and that though he is learning nothing at ſchool immediately connected with the art of healing, yet that his preſent employment prediſpoſes him for that, and all other modes of exerciſing the underſtanding. Without a knowledge of languages, he cannot avail himſelf of the labours of others at home or abroad. He may alſo be appriſed of the branches of knowledge he will afterwards be bound to cultivate. His attention to botany may be fixed in early years. He will be particularly cautioned againſt empiriciſm. He may be reminded

reminded what abundant occaſions he will hereafter have of exerciſing his humanity and benevolence by gratuitous aſſiſtance given to the poor, and he will ſtudy all thoſe methods of preſerving health which the moſt indigent have it in their power to practiſe. Though he may be cautioned againſt early publication, and againſt credulity in believing all the medical reports of others, ſome of which have ariſen from involuntary deception; yet let him not be aſhamed to write for the people, if he can counteract the effects of any vulgar error. While others are publiſhing little tracts for the promotion of religion and the amendment of morals, what reaſon can there be why the ſame thing ſhould not be done in medicine.

There is great reaſon to ſuppoſe that with ſome abuſe, to which the beſt things are proverbially liable, Buchan's Domeſtic Medicine has been of infinite ſervice, eſpecially as it furniſhes perpetual admonitions how diſeaſe may be prevented or alleviated. If profeſſional men require frequent memorials to put them in mind of their peculiar duties, mankind in general ſtand in need of every admonition, however trite, to make them attentive in the preſervation of health. They will

hereby learn caution in their food, in their exerciſes; and if they commit any imprudence by occaſional exceſs, if they expoſe themſelves to damp or unwholeſome air, they will be led to counteract and to correct immediately what they have done amiſs.

If deſigned for a ſecondary department, he may be admoniſhed that in many caſes, as the attorney is counſel, ſo the ſurgeon or apothecary ſupplies the place of a phyſician; and that while he muſt learn the method of compounding medicines with accuracy and honour, he muſt not be inattentive to the principles of the art.

He muſt alſo remember, that in common with phyſicians he will be the confidential friend of the families with which he is connected, and that he muſt by no means divulge what he has heard or ſeen. Let him reſolve to obſerve ſilence even as to matters of indifference, for he who goes to the extent of what may be called harmleſs communication ſeldom ſtops there.

He muſt determine to be conſtant and regular in his attendance on the poor, whether in publick infirmaries or in private houſes. He may often adminiſter comfort, if he cannot give material relief; and he ſhould not forget,

forget, that diſeaſe has a tendency to render all perſons peeviſh and ſuſpicious, and much more ſo when its poignancy is increaſed by poverty. For the uneducated part of mankind he muſt be prepared to make ample allowances, if their expectations be ſomewhat beyond the bounds of reaſon. In all the offices of charity they are too often diſpoſed to conſider the exertions of benevolence as matter of ſtrict and undoubted right.

He muſt alſo be prepared to hear of the omiſſions and abſurdities both of nurſes and patients with almoſt ſtoical apathy; he muſt reſolve to counteract the bad conſequences as far as he is able, and enforce the obſervance of his directions at all times with a cool and unvarying firmneſs. He may be reminded what a phyſician is reported to have ſaid to the king—"Sir, from this moment I am to forget your ſtation. I am to conſider you as my ſubject, and that you are to obey me." It is added, that the king has often mentioned this manly ſpeech with ſatisfaction.

The pupil intended for buſineſs muſt be often reminded of the utility of knowledge, becauſe he is apt to perſuade himſelf, that the labour of learning the claſſicks is impoſed upon him without neceſſity. He may be re-

ferred to many proſperous tradeſmen, who, living in credit, feel and regret the evils of a neglected education. He muſt be told, that though writing and accompts muſt be carefully attended to, yet a proficiency is attainable by the ſloweſt underſtandings in no very great ſpace of time, and that when he enters the counting-houſe more will depend upon regularity of arrangement, than upon any deep ſkill in arithmetick. Indeed it is altogether queſtionable, whether any book-keeping taught in ſchools can be of much uſe. When the ſeveral articles come in actual contemplation, then, and not till then, a young man will underſtand all the management of day-books, ledgers, caſh-books, &c.

If he ſhould remain in a ſchool a ſufficient time to have read Cicero's Offices, he will be adviſed to carry into life that contempt of ſordid advantage which the Roman orator felt and inculcated, ſtigmatiſing trick and artifice by every ſevere epithet which the language could furniſh, and recommending a love of truth and ſincerity. He muſt alſo learn the importance of ſecuring a comfortable employment for his leiſure hours. He muſt not neglect the neceſſary means of preſerving health. But there will be a conſiderable portion

portion of time ſtill remaining, which cannot be ſpent in buſineſs. Miſcellaneous reading will turn to account if the books be well choſen, and his knowledge of the claſſicks will furniſh him with an interpretation of all the alluſions he meets with in eſſays and periodical publications.

He muſt be told how neceſſary it will be in his epiſtolary correſpondence to expreſs himſelf with perſpicuity, conciſeneſs, and liberality. This conſideration will furniſh an argument why his ſchool compoſitions ſhould be written with care. Perſons engaged in mercantile concerns are ſometimes called upon to write or to ſpeak on publick occaſions, when acts of parliament are to be ſolicited, and minute information is to be given to the legiſlature. Every claſs of men ſhould be the guardians of their own rights and privileges.

To point out the alliance between learning and commerce, he may be reminded that Dr. ADAM SMITH, from the advantages of a learned education, was enabled to give a more clear and comprehenſive view of the mercantile intereſt of the kingdom, we may add, of the whole world, than was ever given before. He may alſo be referred to Camp-

bell's Political Survey of Great Britain, and Mr. Bryan Edwards's hiſtory of the Weſt Indies. From this laſt, and many other uſeful treatiſes, he will learn that even minute calculations are not unworthy the attention of ingenious men and elegant writers.

He muſt not be diſcouraged at the apparent drudgery of buſineſs, for he may be informed, that no profeſſion is without drudgery. He has already undergone not a little in learning the rudiments of language, and were he to become great in philology, the labour would be almoſt inconceivable.

Indeed the elements of every art and every ſcience are unpleaſant and laborious, and if the preparatory ſtudies of ſome profeſſions be attended with pleaſure, the exerciſe of thoſe profeſſions has a great intermixture of toil, pain, and vexation. The drawing up and the examination of deeds, and all other inſtruments and muniments, the doctrine of deſcents, the inveſtigation of pedigrees, the perverſeneſs of clients, the repetition of the ſame forms, the noiſe and buſtle of courts of juſtice, are a few among the many hardſhips or inconveniencies to which the profeſſion of the law is ſubject.

In medicine, the habits of attending miſery and diſtreſs, the diſappointments ariſing from ignorance, conceit, and negligence, the mortification of being called upon when the diſorder admits of no remedy, conſtitute a few among the many vexations to which practitioners are liable.

In the clerical functions there are indeed none of the inconveniencies above-mentioned, and they are performed under no circumſtances of contradiction or annoyance. But the clerical ſtudies have their portion of painful drudgery. Verbal criticiſm muſt be purſued in a variety of languages, and polemical theology muſt be ſtudied. The opinions of all the enemies of chriſtianity, however abſurd, muſt be attended to, and multifarious errors muſt be examined and refuted. So many of the clergy paſs through life without any diſputes concerning tithes, that we cannot properly reckon them as infelicities generally incident to the profeſſion. But whenever they do happen, they are a fatal interruption of worldly happineſs.

Such are the conſolations which may be offered to a young man deſtined for the compting-houſe, and nothing has been alledged which he may not underſtand.

We ſhould all learn in the early part of life, that we can engage in no calling without a certainty of undergoing much toil and vexation. We ought therefore to dwell on the favourable ſide of our own, and not be blind to the unfavourable ſide of any other. Above all things, we ſhould not meaſure felicity by emolument, if we do, we ſhall be tortured with envy every moment of our lives.

Let every pupil, whatever may be his deſtination, be admoniſhed of the baſeneſs of avarice, that vice which increaſes with years, and which, if it appear in youth, is juſtly pronounced incurable.

But, on the other hand, let him be inſtructed how to contract his wants, and let him not from improper liberality have any temptation to ſeek for criminal or oſtentatious indulgence. We are lamenting the downfal of many families, owing originally to this very evil. It is an evil of ſuch a magnitude, as to threaten ruin to the moſt reſpectable ſeminaries in the kingdom. The conductors of thoſe ſeminaries might perhaps leſſen, though they cannot altogether remove it. They have no power or control over the private purſes of individuals. If little can be done at ſchool, much leſs can be done

done in the univerſities; yet the governing part of theſe univerſities are cenſured, for omitting what they cannot perform, that is, for omitting the enaction, or the execution of ſumptuary laws. There is more abſurdity in this cenſure, becauſe the very perſons who are ſo ready in dealing it out, are, or have been in part, the authors of their own calamity.

That academical diſcipline might not be much improved, and if it were, that diſſipation would, of courſe, be ſomewhat diſcouraged, it were abſurd to deny. The improvement is not to begin with a contempt of ſcholaſtick diſputations and diſtinctions, but the mode of diſputing would be much amended, if a ſeries of ſyllogiſms were to be produced on each ſide of the queſtion, and if each diſputant were to draw up in a conciſe way, a ſtate of his ſide of the queſtion. An improved edition of Johnſon's queſtions, would point out the books, and parts of books, in which the materials might be found, and the habit of ſyllogiſing would enable young men to argue with more acuteneſs and preciſion. For in common argument does not every man, though this be unknown

unknown to the majority, either deny the major or the minor propoſitions, the general aſſumption, or the particular application? The ſyllogiſms are not drawn out at full length by any party, any more than we ſhould draw two whole circles to make an equilateral triangle.

If, as we have reaſon to believe, too many are ſent from bad ſchools, or very prematurely from better, and if the habit of compoſing ſhould be kept up in all it's branches, we may reaſonably wiſh that themes, declamations, verſes, and tranſlations, were required in much greater abundance. In ſome of theſe compoſitions, a courſe of reading will be requiſite to gain proper information. Let that courſe be pointed out, and let ſufficient time be allowed to purſue it. If the hour of dinner be now much later, let not young men, or indeed any be perſuaded, that their ſtudies ſhould terminate at that hour. Much valuable time may thus be loſt or ſquandered away; and it fortunately happens, that ſome of the univerſity lectures are read in the evening, a practice which ought to be adopted, where it may be convenient.

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The reader will pardon this digreſſion.

To thoſe who are deſtined for the profeſſion of arms, little appropriate admonition can be given at ſchool. In common with others, they will ſee many commendations of magnanimity, courage and clemency; and they ſhould have ſuch a knowledge of mathematicks, as will enable them to become good engineers. Of military academies I mean to ſay nothing, not from any doubt of their utility, but becauſe they have all the duties to be performed, and all the knowledge to be acquired by a ſoldier, in immediate contemplation. Every officer ſhould be well acquainted with the hiſtory of his own country, ſhould be furniſhed with the means of cultivating his underſtanding in his leiſure hours, and ſhould be reminded in early life, that all the graces of perſon, and all the adroitneſs of geſtures will not ſecure reſpect, unleſs his converſation be elegant in the manner, and ſolid as to the matter. And how can this excellence be attained without a good ſchool education? He may by accident be often carried into circles not merely diſtinguiſhed by rank, but by their mental qualifications. How inſignificant would he be, and what mortification muſt he feel, if his

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own attainments be very inferior, and if he be unable to receive information becauſe he is ignorant of the topicks which are to be diſcuſſed*?

It will not be requiſite that his reading ſhould at any time interfere with the duties of his profeſſion, it will often aſſiſt him in learning them with more accuracy, and performing them with more punctuality.

He may in the laſt year of his education be reminded, how much reputation has been juſtly gained in a literary way, by military gentlemen. They have not confined themſelves to the narrations of battles and ſieges, they have extended their views to other material and intereſting ſubjects.

The nation is indebted for much uſeful information to the elegant pen of Lord Sheffield; and it is no ſmall degree of praiſe to be able to relate with fidelity, the operations of ſeveral campaigns. Major Dirom's narrative will find it's way to remote generations, and Captain Cook (for it is immaterial

* The ignorance of the French officers was thirty or forty years ago aſtoniſhing, inſomuch, that one is reported to have treated the Duke of Marlborough's wars as a fable; and another to have wondered, that in a plan of Gibraltar, he did not ſee London.

whether the examples be taken from the army or the navy) muſt be conſidered as a wonderful example of good writing. Without doubt, many other inſtances might be produced, ſufficient to convince any young man intended for the army, that he may aſſume the character of a ſoldier, without renouncing that of a ſcholar.

It perhaps is unfortunate that young perſons are ſent ſo ſoon into the navy, as not to be able to receive the common advantages of a liberal education. But if the time allotted them at ſchool be ſhort, it muſt be employed with greater care. They are alſo to be reminded of the uſefulneſs of mathematicks, and they will be informed in Dr. Kippis's life of Captain Cook, that nautical aſtronomy is now generally underſtood. They may alſo learn at a very early age, the importance of the navy to the national defence; and as ſoon as they are capable, they ſhould read Campbell's Lives of the Admirals. They will thus acquire a love of their profeſſion, and a veneration for thoſe who have diſtinguiſhed themſelves in it.

I am aware, that in ſketching out theſe admonitions to be given by a publick teacher

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to his ſeveral pupils, I could not avoid now and then adopting ſome of Mr. GISBORNE's ideas, ſeldom, I truſt, without adding to them, or rendering them more familiar to young capacities. And for the ſame reaſon that we ought all to read the duties of every calling and profeſſion, ſtated by Mr. GISBORNE, theſe admonitions ſhould be given publickly to whole claſſes. We cannot too ſoon root out narrow prejudices, and inculcate this uſeful truth, that no ſtation is diſreputable, which is filled with integrity and honour.

A teacher muſt not attend to petty diſputes, nor encourage frivolous complaints. But he ſhould uſe all his vigilance to prevent the ſenior claſſes from tyranniſing over the younger, a practice univerſally exiſting in larger ſeminaries. That a degree of power ſhould be entruſted to monitors is neceſſary and reaſonable, but they ſhould be cautioned againſt the abuſe of their power. If they have ſuffered hardſhips from ſuch abuſe, this ſhould be a ſtronger argument for lenity and gentleneſs.

The boys of a large ſchool are accuſed of behaving with intolerable inſolence to the ſeveral

ſeveral inhabitants of the places to which they are ſent, inſomuch as to be deemed a perfect nuiſance. They ſhould frequently be told how unbecoming, how illiberal ſuch conduct is, how contrary to the proper effects of learning, which as they are ſoon taught by an example quoted in Lilly's Grammar from Ovid, tends to ſoften the manners, and to purify them from every thing ferocious, rude, and boiſterous. Early and proper information ſhould be given by the inhabitants without timidity, without any apprehenſion as to conſequences. The regularity of the ſeminary and their own peace will be equally conſulted; and if any of the offenders ſhould be irritated to a repetition of inſult, let him be immediately expelled. For to what are the frequent rebellions owing, which we hear of in the preſent day, but to miſtaken lenity and forbearance? We may be told that ſuch expulſion may cauſe the ſon or the nephew to be diſinherited. Suppoſe it ſhould, which is by no means ſelf-evident, what is even that evil in compariſon of corrupting a large number? It is dangerous even to receive a fugitive, and ſhould not be done but under circumſtances of real penitence and contri-

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tion, and if many be concerned, the ring-leader ſhould not be allowed to return.

A complaint has been made againſt teachers, as againſt captains of ſhips, that their way of life gives them imperious, dogmatiſing habits. Aware of this danger, they muſt reſolve to leave their authoritative manners when they leave the ſchool and their pupils. They may then communicate uſeful information to their friends and aſſociates, and they will do it with more facility than many who are ſuperior in knowledge, becauſe they are in conſtant habits of ſpeaking.

A teacher ſhould poſſeſs great fortitude of mind, for if he keep up proper diſcipline, he has an adverſary in every idle boy, and in every indulgent parent.

What ſhould we ſay to the ſurgeon, who from miſtaken tenderneſs, would not uſe amputation or probe a wound? He is fortunate in ſome reſpects, becauſe he is left to his own diſcretion. But every one, however ill informed, however weak, fooliſh, or perverſe, ſits in judgment upon the conductors of ſeminaries, who are not only liable to be cenſured for what they do, but alſo for what they have not done.

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I have often wiſhed that ſome of the eminent conductors of large ſeminaries would not have thought it unworthy their attention to write upon the intereſting ſubject of inſtruction. But as this has not been done, I may be readily excuſed in offering my own ſentiments and endeavouring to add my mite to the ſtock of information, with which the world is already furniſhed. The objection againſt ſome ſyſtems is, that they are impracticable on the whole or in part, framed by men who never had experience ſufficient to know how far they were admiſſible. A teacher, who has had twenty-three years practice, would be highly blameable if he ſhould recommend any plan that is viſionary, or attempt to impoſe a burden on others, which he has not born himſelf. Though an advocate for publick education, he is well aware that there will be many excepted caſes, and that boys of moderate capacities are better placed where the pupils are few, and where the conſtant attention and aſſiſtance of an inſtructor may compenſate for ſlowneſs of apprehenſion. Indeed the general

cuſtom of engaging private tutors in publick ſchools, is a ſtong proof that even the moſt ingenious ſtand in need of ſubſidiary information.

SERMON

SERMON I.

On Purity of Principle.

MATTHEW vi. 22, 23.

The light of the body is the eye; if therefore thine eye be ſingle, thy whole body ſhall be full of light. But if thine eye be evil, thy whole body ſhall be full of darkneſs.

If the light therefore that is in thee be darkneſs, how great is that darkneſs?

THE chriſtian life is repreſented in the new Teſtament by every ſimilitude which implies danger and difficulty, and which may enforce vigilance and circumſpection. And no admonitions are more frequent than againſt temptations, againſt the wiles of Satan, and againſt the treachery of the human heart.

The want of ſucceſs ſhould ſtimulate the friends of religion to greater degrees of activity and exertion; they muſt endeavour by every laudable method to ſtem the torrent

of iniquity, which abounds more and more; they ſhould alſo refute erroneous opinions, particularly that moſt ſhameful, that moſt diſgraceful, that moſt pernicious of them all, that *private vice* is publick virtue, an opinion ſyſtematically defended by ſome, and practically ſupported by others, and only calculated to create a veneration for prodigality and licentiouſneſs, by ridiculing ſeriouſneſs and decency of manners. *Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter. Wo unto them that are wiſe in their own eyes, and prudent in their own ſight. Wo unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink. Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him. Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt.*

It has been frequently ſhewn, that wicked practices create wicked principles, and that no one can ſeriouſly diſbelieve the promiſes and the threatenings of the goſpel, who has not previouſly engaged in a ſinful career. It has been as frequently proved, that whole nations

nations by diſſolute manners and diſſolute opinions, have haſtened their own ruin.

When the Almighty ſelected a peculiar people, he did not act irreſiſtibly upon their minds; while they were virtuous, they were proſperous, when they degenerated, he cauſed them to be *filled with their own ways and their own devices.*

Though this depravation be gradual, yet when the ſacred writers warn us againſt evil in the extreme, they warn us alſo againſt it's beginnings. In conformity to this ſelf-evident purpoſe, I ſhall endeavour in the following diſcourſe to point out the hidden, unſuſpected dangers to which our principles are expoſed.

Our whole body cannot be full of light, unleſs we can paſs through the rugged path of life without ſtumbling, and without turning to the right hand or to the left. It is often ſaid, that the direct way is eaſy and plain; but this is only by compariſon with that way, *which ſeemeth right*, and *yet the end thereof is death.*

Our principles are in danger when we perform our devotions either publick or private. With the hypocrite, who lifts up his eyes to heaven, while his heart is fixed

upon earthly objects, who frequents the houſe of God to be praiſed and admired of men, our preſent enquiry has no connection. *He is in the gall of bitterneſs and in the bond of iniquity;* he offers an open inſult to the God of truth. It is poſſible for perſons well diſpoſed to miſtake the means for the end, declarations of fidelity for real performances. It is poſſible to miſtake what was enjoined as a preparation for the chriſtian warfare, for the contention itſelf, and pious reſolutions for good practices. Moreover, too much time may be conſumed in this preparatory exerciſe, and it may be made a pretext for indolence and inactivity.

To preſent their prayers and praiſes with fervour and with ſincerity, is attended with no difficulty comparable to that which men meet with in their ordinary converſation, in their ſtruggles to overcome wayward propenſities and inclinations.

Sometimes one duty cannot be performed without the incidental omiſſion of another; and on certain occaſions, undue preference may be given to devotion, contrary to the will of him who hath declared to chriſtians, as well as to Jews, *that he loves mercy more than ſacrifice.*

That ſenſe of our own inability which is ſo often and ſo properly expreſſed in our devotions, may, without due care, induce us to place too much confidence in the divine aid. The vigour of our exertions in active life can alone prove, how far the operations of the holy ghoſt have our own concurrence. All poſitive aſſertions, all previous proteſtations will avail nothing; without the leaſt purpoſe of deception, they may deceive both others and ourſelves.

The pious contemplation of the mercy of God diffuſed over all his works, which is the ſubject of our thankſgivings, may create in us ſome doubt concerning his hatred of iniquity, or the duration of future puniſhments. Nay, the very abſolution pronounced for the comfort of repenting ſinners, may become an encouragement to commit ſin, or to behold it with leſs abhorrence.

In ſtill greater danger would men's principles be involved from devotion, if they ſhould adopt the offenſive and abſurd language of enthuſiaſm, borrowed from compoſitions of a light, I had almoſt ſaid, of a licentious caſt; if they ſhould be ſeduced by the lively language of eaſtern poetry; if they ſhould aſſimilate the Creator, the Redeemer,

or the Sanctifier to corruptible man; if even their manner of uttering their prayers and praiſes ſhould reſemble the fawnings of a flatterer, and the cant of a hypocrite.

Though it be ſaid of the Almighty that he is angry and repents, the *effects* of ſuch anger and repentance are ſolely to be regarded, and made ſubſervient to ſpiritual improvement. The exemplary puniſhments inflicted upon the Iſraelites, ſo often recited or remotely hinted at, when the ſcriptures are read in the houſe of God, may loſe their influence on our conduct, if in contemplating the manifold tranſgreſſions of that ſtiff necked people, we ſhould be induced to palliate our own. Better were it not to know the hiſtory of the old and new Teſtament, than to make it an encouragement to iniquity.

If our principles be in danger in the houſe of God, and during the performance of religious duties, they are in ſtill greater when we converſe with the world, when we engage in the neceſſary buſineſs and the innocent amuſements of life.

Nothing is more requiſite to the well being of ſociety, than ſubordination. It was ſoon found that a proper eſtimation of ſuperior wiſdom and goodneſs could not, or would

would not be made, and that dignity therefore muſt be conferred from qualifications and circumſtances more eaſily known and aſcertained. Wherever it exiſts, and in whatever gradations, due reverence and reſpect muſt be paid. So reaſon dictates, ſo ſcripture commands. And ſo ſenſible have men been of human infirmity, that they have annexed a degree of outward ſplendour to offices of truſt and reſpectability, leſt the approaches ſhould be too familiar, and authority lightly regarded. Men of the moſt enlarged underſtandings have cheerfully reſigned that ſuperiority which nature and diligence had given, and have been content modeſtly to recommend thoſe improvements in government and polity, which they had no power to enforce. But amidſt the neceſſary deference paid to birth and all other external advantages, men's principles are in danger. Splendour dazzles the eyes of them who poſſeſs, and of them who behold, it. They who poſſeſs it are ready to believe, that reſpect is paid to their merit rather than their ſtation, and the ſtudied caution with which their inferiors addreſs them, excludes every admonition and every inſinuation which might lead them to correct their vices and their errors.

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The miſchief extends to their inferiors. A conſtant and habitual reſpect paid to wealth and honour has a tendency to leſſen in the moſt upright and ingenuous minds a reſpect for wiſdom and virtue. And unleſs the underſtanding be frequently recalled by meditation, by friendſhip, by benevolence from this tribute, I had almoſt ſaid from this ſacrifice to peace and good order, it will ſink into that folly of which ſome of the ancient heathen philoſophers would have been aſhamed, into a contempt of the poor man's wiſdom and induſtry, into a greater eagerneſs of acquiring the poſſeſſion, than learning the uſe, of ſublunary bleſſings.

The advantages of ſocial intercourſe are too numerous to admit of recital, and too obvious to require it. A repetition of the ſmalleſt acts of benevolence, a proper diſtribution of praiſe or cenſure, a recommendation of uſeful knowledge, and the united enjoyment of innocent recreations and amuſements add greatly to the ſtock of human happineſs. But here again, without taking into the account the groſſer corruptions of converſation, from which the frequency has taken away the real turpitude, variety of danger threatens us. To bring us nearer to one another,

another, to unite in one bond of friendſhip youth and age, inexperience and wiſdom, to remove every invidious compariſon between thoſe employments which do, and thoſe which do not, require ſuperior talents and ſuperior learning, it is allowed that many ſerious and many important ſubjects muſt be relinquiſhed, that diſtinguiſhed wiſdom muſt ſoften inſtruction, and condeſcend to enquiries of inferior moment. But, without particular caution, men may deſire to pleaſe at the hazard of their ſincerity, they may be miſled by affected candour, which will depreciate their commendations, they may fix their attention upon trifles, upon circumſtances which no one is intereſted to know, and a grovelling mind alone is gratified in communicating. Indeed, what are the private anecdotes which too frequently compoſe the flimſy materials of converſation, but the miſerable reſource of vacant minds?

That ſpirit of accommodation which is it's own reward, which operates uniformly and conſtantly in benevolent minds, may eventually betray them into improper or unneceſſary compliances, not indeed apparently ſinful, but ultimately detrimental, amongſt which we may reckon as an obvious inſtance,

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the ſurrender of exceſſive portions of time. Though no precept of religion or philoſophy ever defined or can define, what portion of it may be fairly conſumed in relaxation or amuſement, yet reaſon forbids a continuance in ſloth and inactivity, and the faculties which are not induſtriouſly employed are threatened with annihilation. To unſtring the nerves of mind and body is alarming; it creates a luke-warmneſs and indifference to all the important purpoſes of life, and no miſtake is more faſcinating than that merely to do no harm is to be innocent. The complacency of others is, on this occaſion, peculiarly fallacious. They applaud the merit which they find, the hilarity, the wit, the pleaſantry by which they are delighted; they take little account of the inattention, the indolence, the negligence by which they are not injured. Yet their ſilence is no direct proof that upon reflection they do not lament and condemn what they cannot reform.

The undue diſtribution of praiſe in converſation often perverts men's notions of right and wrong. A little generoſity, which may often be the effect of oſtentation, will frequently with mankind atone for a long courſe of ſin.

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Patriotiſm, diſintereſtedneſs, and publick ſpirit are ſo highly beneficial to ſociety, and, from being ſeldom found, create ſo much popularity, that the very ſhadows are miſtaken for the ſubſtance.

Numberleſs are the inſtances wherein the world conſpires to hide us from ourſelves; but this is never done with more fatal ſucceſs than when the ſcale of virtues is changed, and they are judged of more by their effects than by their intrinſick excellence.

In our intercourſe with the world we may offend againſt the rules of juſtice by injudicious relaxation, as well as by rigorous exaction. Candid conceſſion has ever been recommended, the practices and ſubterfuges of ſelfiſhneſs have ever been ſeverely condemned. But humanity itſelf may be carried too far; it may become ultimately the greateſt cruelty to the deſerving.

Though he, who ſoundeth a trumpet before him, and he, who is anxious to impreſs a ſenſe of kindneſs, be truly contemptible, yet care ſhould be taken among the ignorant part of mankind, and they are, generally ſpeaking, objects of beneficence, that gratuitous kindneſs may not be miſtaken for ſtrict demand, nor uncharitable judgment be exerciſed

exerciſed againſt others who differ in the modes of diſtribution, or in the ſelection of their objects. The powers of individuals are extremely narrow, every one ſhould ſo beſtow as to preclude inconvenient precedents and invidious compariſons.

In donations to publick inſtitutions, the great motive is in danger of being forgotten and the heart of being corrupted by vanity, from importunity, from mere compliance with cuſtom.

Condeſcenſion to ignorance and infirmity, conſpicuous as it will ever be in the train of chriſtian virtues, is not without its danger and inconvenience. He, who appeals to the voice of the people in queſtions which they cannot underſtand; he, who affects to find on all occaſions ſimplicity, honeſty, and ſincerity in uncultivated minds; he, who in ſhort is blind to the vices of inferior claſſes, and dwells only upon thoſe of the ſuperior, makes a puſillanimous ſurrender of that authority which knowledge ought to have over ignorance, which wiſdom ought to have over folly, propagates envy and diſcontent, weakens that power, the exerciſe of which, with all its abuſes, is infinitely preferable to anarchy and licentiouſneſs. A true friend of the peo-

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ple is he, who exhorts them to ſtudy to be quiet, and to do their own buſineſs, and perſuades them that they ſuſtain no burdens, that they reſign no part of their liberty but for their own and the general advantage.

Retirement itſelf, though it afford ample opportunity of removing evil impreſſions, and ſtrengthening virtuous inclinations, has alſo its own peculiar dangers. Under this diviſion of our ſubject, we need not expatiate upon the abuſes of former times, upon voluntary ſeverities or exceſſive mortifications, which, inſtead of correcting the miſchiefs of luxury and indulgence, enfeebled the vigour of the underſtanding, and weakened all its powers. Nor, on the contrary, need we advert to thoſe groſs enormities which, in the days of popery, diſgraced the manſions of religion and learning, and in proportion as they had eluded the obſervation, or impoſed upon the credulity, of mankind, were, when made known, beheld with greater abhorrence and painted in ſtronger colours.

Great as the opportunities are which the recluſe enjoy of improving in knowledge, they are in danger of ſinking into ſelfiſhneſs, moroſeneſs, and a diſregard of the intereſt of the

the community. The ſocial affections can only be kept alive by conſtant exerciſe; friendſhip is abated by long abſence, and without that knowledge of mankind which books can never give, it is impoſſible to make due allowance for human infirmity, or to guard againſt the machinations of fraud and chicanery. They who have pretended to ſtudy human nature in the cloſet have been carried away by viſionary notions, have been either affectedly candid, or ſtudiouſly malignant, and have expected that the bellua multerum capitum, the many-headed monſter, may be managed by ſyſtem. Amidſt the iniquity of which he is a witneſs, he may be induced to ſay, that the former days were better than theſe, to admit of nothing good in the preſent, and nothing amiſs in former ages.

Knowledge may puff men up, and render them ſupercilious. Pre-eminence is juſtly given to thoſe profeſſions which require ſuperior ingenuity, and a diligent exerciſe of the underſtanding. But this very honour will be fatal to the moral principles of the ſcholar and the philoſopher, if they ſhould deſpiſe or undervalue the humble diligence and

and the uſeful inventions of thoſe who contribute to the neceſſities, the convenience, and the wealth of nations.

The uncertainty of language, the errors of tranſcribers, and the refinements in every branch of knowledge, have unavoidably created minute enquiries and tedious diſcuſſions. Amidſt a number of ingenious conjectures, truth has often been ſought for in vain. Beſides a miſerable waſte of time, equally criminal and detrimental, ſuch enquiries have given importance to unintereſting and nugatory ſtudies, and have introduced a neglect of weightier matters.

A partial ſtudy of theology may be attended with fatal conſequences to men's principles. The ſolution of difficulties, and the refutation of gainſayers, furniſh an inexhauſtible fund of employment to the moſt enlarged underſtanding, and the moſt unwearied diligence. Yet let it never be forgotten that practical doctrines are of univerſal utility. Their general perſpicuity is a reaſon why men do not beſtow much ſtudy upon them. And if general precepts be eaſy, the Application of thoſe precepts is, on many occaſions, delicate and embarraſſing. Caſes of conſcience ariſe in every ſituation of life which

require accurate judgment and an exquiſite ſenſe of honour. Moreover, whatever muſt be frequently practiſed, if not as frequently thought of, will ſteal inſenſibly from us, till, like infatuated Sampſon, we find that by allurements, indolence, or preſumption, the ſtrength wherein we truſted is gone from us.

The ſtudy of hiſtory, under due regulation, is, without doubt, ſalutary to men's morals. But war and bloodſhed, rapine and devaſtation, the ambition of princes and ſtates, the virtues and the vices of the great may dazzle and confound. A little oſtentatious humanity in the hour of victory may render us forgetful of the injuſtice with which the conteſt was begun, and the cruelty with which it was carried on. Whoever learns to contemplate the horrors of war with indifference, may gradually blunt the feelings of compaſſion, and behold miſery without emotion. Nor do the events of publick life afford ſufficient matter of imitation to inferior conditions. He, therefore, who has habituated himſelf to look ſolely on that conduct which immediately affected the fate of empires or the happineſs of thouſands, may be led to undervalue that more humble, that more practicable prudence,

dence, which has no viſible effects beyond his own houſehold and his own vicinity.

The ſcience of metaphyſicks, than which none is better calculated to mortify human pride, has both in ancient and modern times been perverted to the ſupport and defence of licentious principles. Indeed the moſt ingenuous and upright may be expoſed to danger from inveſtigating that which we are not permitted to know on this ſide the grave. Every enquiry into the nature of God, of ſpirit, of matter, of cauſes and effects, which does not immediately or remotely ſtrengthen the obligations of duty, is evidently detrimental. The mental eye is never more fatally deceived than when darkneſs is ſubſtituted under the appearance of light: but this is no marvel, for the Prince of Darkneſs can tranſform himſelf into an angel of light.

But what ſhall be ſaid if the ſtudy of morality itſelf may, without proper care, prove finally injurious to men's principles? And yet this will be the caſe, when any other rule of conduct is pointed out than the Will of God. For what is truth, what is the immutability of right and wrong, what is the fitneſs of things, but a conformity to thoſe decrees which he eſtabliſhed from the begin-

ning of time? We have cauſe to be thankful that he hath enabled us to judge of the reaſonableneſs of that ſervice, which is perfect freedom. But let us not profanely aſſert, that he could not in any reſpect have eſtabliſhed any other ſyſtem of practical duties. We ought only to aſſert, that we know of no other ſo well adapted to our condition, and that whenever we adopt an inferior rule of judgment, we always make our final appeal to the word of God. Thus every vain imagination is caſt down, and by a due attention to the motives, as well as meaſures of obedience, we become thoroughly furniſhed unto all good works, and one duty does not ſtand in competition with another.

Let it not be inferred from the foregoing remarks, that there could be the leaſt intention of diſparaging the unqueſtionably great moral advantages of devotion, of intercourſe with men as ſubjects, as fellow labourers in different callings, as companions and friends, of religious and ſtudious retirement, of the acquiſition of any kind of knowledge whatſoever. No. The purpoſe was to guard us under every circumſtance, and in every ſituation, againſt hidden or leſs obvious dangers, againſt wiles and ſnares of which we may not be

be aware. Private meditation will enlarge, and may, in proceſs of time, complete a plan, of which the imperfect outlines only have been given.

As our general notions of juſtice and equity are ſtrengthened by a minute examination of thoſe difficult caſes in human laws which have been diſcuſſed and determined by wiſe, impartial, and well-informed perſons, ſo our ſenſe of moral obligation will be improved by applying the precepts of the goſpel to thoſe points wherein the performance of one duty ſeems almoſt to interfere with the performance of another, wherein the path is narrow, and the ſlighteſt deviation, however deſerving of pity or of pardon, might be attended with ſerious conſequences. We cannot be good ſoldiers of Jeſus Chriſt, unleſs fortitude, unleſs prudence, unleſs previous exerciſe qualify us for every mode both of attack and defence, for every kind of ſervice to which it may pleaſe the Captain of our ſalvation to call us. May he lead us on through our chriſtian warfare to conqueſt and to glory.

THE following Sermon was preached at the aſſizes at Stafford in the year 1794. I had long been accuſtomed to hear popular complaints againſt our criminal code, and had carefully peruſed a treatiſe on crimes and puniſhments by LORD AUCKLAND, as well as another by BECCARIA. But I was not even then convinced that our laws were too ſanguinary; and though I did not think with DRACO, that ſmall crimes ſhould be puniſhed with death, yet I ſtill am of opinion, that many offences which are made capital deſerve that puniſhment, and the more ſo, becauſe of the difficulty of conviction, and the gradations of wickedneſs through which a culprit has commonly paſſed before he holds up his hand at the bar for ſuch offences. Theſe reſpectable men did not, in my opinion, ſufficiently calculate the moral depravity which the firſt act of depredation neceſſarily implies. Since that time, Mr. COLQUHOUN's treatiſe on the police of the metropolis has fallen in my way, which for ingenuity and diligence exceeds all the praiſe that can be beſtowed upon it. It is painful to a feeling mind to contemplate ſo much wickedneſs in the human

man race, and ſtill more ſo to find ſo much diſhoneſty tolerated by precedent and cuſtom. There are many hidden, many unſuſpected ſnares not adverted to in the foregoing ſermon. I moſt perfectly agree with the admirable author, that the crimes of adultery and ſeduction ſhould be ſeverely puniſhed, and that a wiſe legiſlator, deeming it his duty to promote religion as well as to ſupport government, will never ſuffer the moral guilt of any crime to vaniſh before the political, but will annex a puniſhment in the compound ratio of both. Yet I admit without heſitation, that if any mode of employment for life could be found for thoſe who would otherwiſe be puniſhed with death, the country would not be injured by ſuch an exerciſe of clemency. But I contend, that this is an indulgence which theſe rotten members of the community can never claim as a right, and conſequently they who are condemned to ſuffer death are not injured.

That additional ſeverity has prevented no crimes is perhaps aſſerted without proof, for how can a compariſon be made, when the metropolis is become ſo much more populous, and when the means of detection are

much more eaſy? The compaſſion of the Judge can operate whenever it is deſerved, and the Juries can reduce the value of articles ſtolen, ſo as to bring them within the original intention of the law.

Much praiſe is beſtowed upon the police of France, but it appears from Mr. COLQUHOUN's ſtatement, that twenty thouſand worthleſs men exiſted in the country, who were known to be devoid of principles. If the miniſter of police could trace a foreign miſcreant from gaming-houſe to gaming-houſe in Paris, we may aſk how it came to paſs that the gaming-houſes themſelves were not ſuppreſſed? I fear that particular inſtances of accurate information will not prove even the poſſibility of attaining a general exactneſs, for it appears that many nefarious perſons muſt be allowed to range about in ſociety, in order that confederacies may be diſcovered. Without diſputing the authenticity of Mr. COLQUHOUN's anecdotes, I muſt beg leave to ſay, that after the beſt enquiry I could make, the police of Paris was found extremely defective, that unhappily maſſacres were frequent without being diſcovered, and the miſerable victims were carried

ried to a conſpicuous place near the Seine to be owned by their diſconſolate friends.

All this is alledged not to depreciate any ſalutary propoſal for the amendment of our laws, or the reformation of our police. If any thing can be done let it be attempted, and if it be little, let not that little be undervalued. The more we can reſtrain the *beginnings* of vice, the fewer crimes will be committed. But when we have taken away or leſſened temptation, when we have found out a proper method of diſpenſing uſeful inſtruction univerſally, if after all this, any be ſo wicked as to commit heinous offences, we need not be anxious how ſevere their puniſhment is, as they will then be more inexcuſeable.

When we attempt to manage the world by ſyſtem, we find that ſome parts of the ſyſtem will fail us. We find that among thoſe of our fellow creatures who have incurred no material diſgrace, we have to combat with wayward paſſions, with prejudice, with indolence, with ſelfiſhneſs. If this be the caſe with them whoſe conduct is not materially impeachable, what is to be ſaid of thoſe who have long deſerted the path of innocence, and have committed wickedneſs

not

not only with greedineſs, but with the moſt conſummate artifice and cunning, ſo as to elude proof, and ſet all the vigilance of the wiſeſt magiſtrates at defiance? It is more eaſy to ſee the imperfections of what exiſts, than to calculate the conſequences of what is propoſed. Let the experiments however be made analogous to the ſpirit of exiſting laws, and ſome good will be done if proper exertions be uſed.

I cannot conclude this preface without mentioning an obſervation of one of the inhabitants of San Marino. "That Beccaria's "book on Crimes and Puniſhments was cal- "culated to do much miſchief, at leaſt to "prevent much poſitive good; becauſe in "that popular work, he had declaimed very "perſuaſively againſt capital puniſhments, "in a country long diſgraced by capital "crimes, which were ſcarce ever capi- "tally puniſhed." (New Annual Regiſter for 1795, p. 105.)

SERMON

SERMON II.

On the Penal Laws,

MATTHEW V. ver. 38.

Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.

THIS law of retaliation is delivered both in Exodus and Leviticus, and the firſt enquiry is, what was our Lord's real intention. The ſequel will explain his meaning. *I ſay unto you that ye reſiſt not evil.* Here he forbids all private revenge. In ſtrong terms, which yet few interpret literally, he commands his diſciples to be rather prepared for greater injuries, than to ſeek vengeance for thoſe which they had already ſuffered. All this affects not the power of the magiſtrate. *He beareth not the ſword in vain.* He is called upon to puniſh evil doers for great and ſalutary purpoſes, for the preſervation of order, regularity, and peace. The gratification of reſentment

reſentment cannot influence his proceedings, cannot enter into his mind. The very mode of arraigning an offender reminds him, and reminds us all, that the injury done to one or more individuals, is not, comparatively ſpeaking, to be taken into the account; and that we are only to contemplate the danger which threatens the community at large, of which the ſovereign is the principal guardian and protector. What a ſalutary leſſon is here read to thoſe, whoſe feelings muſt be poignant under the loſs of friends, of property, or under any perſonal injury?

The law of retaliation, thus free from the moſt diſtant intention to gratify private revenge, has the ſanction of divine authority. Nor is this all—The Almighty has often exemplified it in his own doings to the children of men, and has made the nature of his puniſhments analogous to the nature of the crimes.

* Did the Egyptians worſhip the elements? Thoſe elements were turned to their deſtruction. Did they worſhip reptiles? Thoſe reptiles devoured the produce of their ground, and annoyed their perſons. Did

* See Bryant on the Plagues of Egypt, and Dr. Owen on the Miracles.

their

their king order the male children of the Hebrews to be deſtroyed? Their own firſt-born were all deſtroyed in one night. Did the Amalekites ſhew no mercy to the children of Iſrael? Saul and the Iſraelites were expreſsly commanded by the Almighty to ſhew no mercy to them. When Samuel put their king to death, his ſentence was, *As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women.* "The cruelty "which thou haſt inflicted upon others is "fallen upon thyſelf." Other proofs might be brought from the hiſtory of Egypt, of Tyre and Sidon, of Aſſyria, and many kingdoms beſides. But theſe are ſufficient to prove that the wicked fall into their own miſchief, in order that they may learn the nature and the heinouſneſs of their crimes in the puniſhment thereof, and that others alſo may ſee, be afraid, and act no more fooliſhly. All this happens by his appointment, who, *though his ſpirit will not always ſtrive with man, yet is gracious and full of compaſſion, ſlow to anger, and of great mercy.*

Notwithſtanding this, many are ſo deluded as to think all the laws given to the Iſraelites ſevere and ſanguinary, inconſiſtent

with the divine goodneſs, and the benign ſpirit of chriſtianity.

This accuſation, urged with all the miſchievous wit of the new philoſophy, and admitted by ſuperficial obſervers, or injudicious advocates in defence of our religion, muſt be refuted before we can proceed farther; otherwiſe much of the edification ariſing from a careful peruſal of the old Teſtament will be loſt. And in the ſecond place, I ſhall endeavour to ſhew, that the complaints commonly brought againſt our own penal laws, are in a great meaſure owing to an affectation of humanity, and to the want of duly conſidering the real heinouſneſs of offences.

Firſt then, permit me to refute the unjuſt accuſation brought againſt the inſtitutions of Moſes.

The Iſraelites are indeed ſuppoſed to have been trained up to cruelty, becauſe they were commiſſioned to execute vengeance on the nations, whoſe lands they were to poſſeſs. The reaſon of this commiſſion is not ſufficiently conſidered. They were mere inſtruments in the hands of God, and *by authoriſed acts of vengeance*, they were to learn the fatal

conſe-

conſequences of idolatry and obdurate wickedneſs. And that they might not for a moment loſe ſight of the real purpoſe of the Almighty, the puniſhments with which Moſes and the Prophets threatened them and their deſcendants, were the very ſame which their own hands inflicted upon the inhabitants of the land of Canaan. Herein was no ſanction for revenge or cruelty. They were to go ſo far and no farther. When Elijah called down fire from heaven, he acted miniſterially, it was neceſſary to puniſh the deſpiſers of the true God. When the diſciples would have done the ſame, they were actuated by motives of revenge, and were juſtly reproved.

Whoever peruſes the inſtitutions of Moſes, will find them full of humanity and kindneſs. The weekly ſabbath, the ſabbatical year, the jubilee, the manumiſſion of ſervants, the limitation of property, the gratuitous lending of money, the ſpeedy reſtoration of pledges, and the ſpeedy payment of wages, are ſome among many very ſtriking inſtances. When the following paſſage is read, every feeling heart muſt throb with pity, and exult with joy. *Thou ſhall not pervert the judgment of the ſtranger nor of the fatherleſs, nor take the widow's*

widow's raiment to pledge. But thou ſhalt remember that thou waſt a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing. When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it, it ſhall be for the ſtranger, the fatherleſs, and the widow, that the Lord thy God may bleſs thee in all the work of thy hands. When thou beateſt thine olive tree, thou ſhalt not go over the boughs again, it ſhall be for the ſtranger, the fatherleſs, and the widow. When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean it afterward, it ſhall be for the ſtranger, the fatherleſs, and the widow. And thou ſhalt remember that thou waſt a bondman in the land of Egypt, therefore I command thee to do this thing.

They were moreover enjoined to ſhew kindneſs to the ſojourners from Egypt, to the deſcendants of that nation which had oppreſſed their forefathers. The treaſury, into which the widow caſt her mite, was a fund for the ſupport of the poor. This fund in the time of the Maccabees, amounted to a very large ſum—So obſervant had the nation been of the injunction of their lawgiver; *I command thee ſaying, Thou ſhalt open thine hand wide*

wide unto thy brother, to thy poor, and to thy needy in thy land. Indeed, why were the Iſraelites forbidden to eat blood, but to create in them an abhorrence of cruelty, inaſmuch, as a thirſt for blood is the diſtinguiſhing characteriſtick of all beaſts of prey? Why were they forbidden to muzzle the ox that treadeth out the corn, to ſeeth a kid in the mother's milk, and many other things of the like nature, but that they might practice humanity, not only to one another, but alſo to the brute creation? The benignity of the law is well illuſtrated in the conduct and in the writings of David and of all the prophets. The denunciations of vengeance were not theirs, but the Almighty's; and when we examine their private conduct, it is diſtinguiſhed by true patriotiſm, lenity, and forbearance.

All the legal ceremonies, emblematical as their meaning was, are declared as vile, as nothing worth, and in ſtronger language as abominations, when compared with judgment (which includes the protection of innocence) and mercy.

Our bleſſed Saviour in his ſermon upon the Mount, did not intend to charge the Moſaical law with imperfection, but ſeverely

cenſured erroneous conſtructions; he did not depreciate that righteouſneſs which the true ſpirit of it required, but he accuſed in ſtrong terms the righteouſneſs of the Scribes and Phariſees, which was full of hypocriſy, which a wiſe and virtuous heathen would have treated with contempt, if not with deteſtation.

Yet we may be told, that God himſelf, by the teſtimony of Ezekiel, gave the Iſraelites *ſtatutes that were not good, and judgments whereby they ſhould not live.* We may be told alſo, that intimations are given of certain things, allowed or forbidden on account of the hardneſs of their hearts. But in the firſt place we ſhould recollect, that God is ſaid to do what he permits to be done. In this ſenſe he hardened Pharoah's heart. The ſtatutes that were not good, were the inſtitutions of heathens and idolaters. In the next place, what was done or allowed on account of the hardneſs of their hearts, was indulgence and not ſeverity. *Moſes*, ſays our Lord, *for the hardneſs of your hearts, ſuffered you to put away your wives, but from the beginning it was not ſo.*

It is ſtill contended by ſome, that the puniſhment of certain offences was too ſevere.

But

But ſeverity is a relative term. We can eaſily prove ſuch ſeverity to have been neceſſary. The proneneſs of the Iſraelites to perſevere in committing the very crimes, which are ſuppoſed to have been puniſhed with extreme rigour, is a clear and intelligible vindication of the Almighty, and deſtroys all the refinements of ſpeculation and abſtract reaſoning. As a prominent inſtance, we may ſelect the ſin of idolatry. Chriſtian writers, in the way of defence, tell us that it was puniſhed as high treaſon. Are they aware how they degrade the King of Heaven, by aſſimilating him thus to an earthly king? Can he ever be in the ſame danger with a frail, an ill defended mortal? Can the ſyſtem and the operations of his government be affected by the apoſtacy and rebellion of wicked men? Is it not the publick danger which requires us to guard with peculiar care the perſon and the honour of the chief magiſtrate? Admitting however, ſuch a compariſon to be juſt, admitting it to be produced in condeſcenſion to human infirmity, which alone can vindicate it's being produced at all, yet the breach of allegiance conſtitutes a very ſmall part of the ſin of idolatry. It's baneful effects have extended

to every condition and every concern of man. It was the ſource of thoſe corruptions in principle and practice, againſt which ſacred and prophane writers have inveighed in the ſtrongeſt terms. By natural operation, it's baneful effects were continued and increaſed through a long ſucceſſion of ages, ſo that the threatenings of the Almighty in the ſecond commandment were fulfilled, not only among the Iſraelites by their captivity and other publick calamities, but alſo among all the nations of the world, in the ordinary courſe of events, when *they were given up to reprobate minds, and to work all uncleanneſs with greedineſs*. Indeed, what are all the evils that a cruel conqueror can inflict upon any country whatſoever, in compariſon of the evil of univerſal depravity, of which idolatry never failed to be ultimately productive? We are therefore no longer to expreſs our ſurpriſe, that no elegance in the Pagan rites exempted them from the ſatire, and the abhorrence of the firſt chriſtian writers, who well knew that the poiſon was more dangerous when adminiſtered in a golden cup. It is a faint commendation of the laws of Moſes, to ſay with Solon, " that if they were not the beſt which " might be deviſed, they were the beſt his " nation

" nation was able to bear." Their general ſpirit may be, ought to be adopted by all nations, and it ought never to be forgotten, that the author was divinely inſpired. Their internal excellence improves in proportion as we examine them more nearly; they are holy and juſt and good. The *ritual* laws only, were thoſe weak and comparatively defective elements, ſhadows of better things to come. It were moſt ſeriouſly to be wiſhed, that writers upon government and polity, inſtead of referring the leſs informed part of mankind to original compacts, to viſionary notions, as impoſſible to be properly applied as they are liable to be miſunderſtood, would pay ſome deference to the old and new Teſtament; and indeed in certain inſtances, there is an agreement between our municipal laws and thoſe of the Iſraelites. Meanwhile, the principles of this people muſt not be confounded with their practices.

The foregoing obſervations might have been continued to a greater extent, but an able writer may be conſulted, who will abundantly ſupply whatever is deficient*. It

* See Dr. Randolph, vol. ii. Sermons 10 and 11. Wherein the whole ſubject is diſcuſſed. It was only my intention to ſelect the moſt remarkable objections, and to anſwer them conciſely.

ſhall be my endeavour in the ſecond place, to prove that the complaints againſt our own penal laws, are owing partly to an affectation of humanity, and partly to the want of duly conſidering the real heinouſneſs of offences.

The affectation of humanity ſhews itſelf, when out of miſtaken tenderneſs we would ſacrifice the general intereſt of ſociety, to the eaſe or the gratification of a few unworthy perſons, when we overlook material defects, and palliate notorious vices, when we deſcribe human nature not as it really is, but as it ought to be. This affectation prevails to an alarming degree, and is attended with melancholy conſequences. It relaxes domeſtick diſcipline, it gives a ſanction, or at leaſt indulgence, to all the folly and extravagance of youth, it ſupplies relief to thoſe, who are pronounced not only by the laws of the land, but by reaſon and common ſenſe, deſerving of coercion and chaſtiſement; and it would let looſe upon the community, thoſe pernicious members who are dead to all the uſeful purpoſes of life, alive only to rapine and depredation.

Some men of reſpectable names ſeem to have imagined, that certain crimes, unattended

attended with perſonal cruelty, are frequently committed from ſudden impulſe, unexpected and preſſing neceſſity; that conſequently ſuch as are guilty of them, may be ſoon brought back to that path of innocence, which they appear ſo lately to have forſaken. This, for the moſt part, will be found contrary to fact, and ought never to be taken for granted, it ought to be clearly proved. Moſt of theſe offenders have run a long career of profaneneſs, profligacy and debauchery, before they venture upon any act which ſhall involve them in publick ſhame*.

Have they never heard of the chriſtian religion, of the ſelf-denial, of the diſintereſtedneſs, of the meekneſs, patience, and active benevolence which it enjoins? Is there not a great diſtance between a true chriſtian and him who abſtains from groſſer ſins? Infinitely greater ſtill muſt there be between a true chriſtian, and him who does poſitive injury and palpable miſchief.

But ſuppoſe that many have thought little of religion, that their education has been

* Few have ſuffered puniſhment as publick delinquents, who have not long remained unpuniſhed as private offenders. Police of the Metropolis, p. 263.

groſsly neglected, though few can have always abſented themſelves from our churches, may they not, in the courſe of their occupations, learn ſome leſſons of virtue? Does not the general voice of mankind condemn fraud and diſhoneſty? May not every one the moment he enters into ſociety hear ſuch condemnation from morning until evening? Every tranſaction of life therefore tends to increaſe his abhorrence of all injuſtice. How depraved muſt that heart be which can bid defiance to ſo many diſſuaſives from guilt? One overt act of depredation ariſing from ſuch defiance, if not diſcovered and puniſhed, becomes only a prelude to many more. *The virtuous principle* is totally gone, *the evil ſpirit finds the habitation ſwept and garniſhed, and introduces ſeven ſpirits more wicked than himſelf, they enter and dwell there.*

St. Paul declared it impoſſible, that is, extremely difficult, to recover an apoſtate, and his apoſtate might have moral honeſty, and therefore be leſs wicked than the criminal we are now deſcribing.

No one book repreſents man as he really is, except the book of God. Moraliſts caſt a veil over his imperfections,—Enthuſiaſts transform him into the image of Satan. We ſhould

ſhould ſteer between the extremes, we ſhould not flatter high or low, rich or poor. If we flatter the great, we ſink into unmanly obſequiouſneſs; if we flatter the inferior part of mankind, we ſhall ſink into a mean deſire of ill-deſerved popularity. Leaſt of all, ſhould we flatter them who injure ſociety by notorious offences.

If neither ſcripture nor reaſon can convince us, the hiſtory of progreſſive guilt will undeceive the moſt candid. From thence it will appear, that neither relaxation of puniſhment, nor an acquittal from defect of evidence, has proved a ſufficient warning*. Clemency has

* "God forbid that the author of theſe pages ſhould do ſo much violence to his own feelings, as to convey an idea hoſtile to the extenſion of that amiable privilege veſted in the Sovereign, and which his Majeſty has exerciſed with that regard to thoſe feelings of humanity, and that merciful diſpoſition characteriſtick of the mind of a great and good King."

"Theſe animadverſions are by no means pointed againſt the exerciſe of a privilege ſo benign, and even ſo neceſſary in the preſent ſtate of the criminal law. They regard only the impoſitions which have been practiſed upon ſo many well-intentioned, reſpectable, and amiable characters, who have, from motives of humanity, intereſted themſelves in obtaining *free pardons, or pardons on condition of going into the army or navy*, for a vaſt number, who are again at large, repeating acts of depredation and violence upon the publick."

"If then humane individuals, who intereſt themſelves in applications of this ſort, were to be made acquainted with one half of the groſs impoſitions which are practiſed upon their credulity, or of the extent

often been improperly ſolicited and groſsly abuſed. The * compaſſionate experiment of hard labour for a limited time proved unſucceſsful, and it is painful to relate, that certain perſons confined in a priſon of the metropolis conſpired to take away the life of their ſpiritual inſtructor, who at the ſame time had contributed largely to the relief of their wants.

Nor has baniſhment itſelf, that moſt humane, as it is certainly the ſafeſt, of all puniſhments, been attended with all the good effects which might have been expected. † To ſay nothing of the turbulence of many

extent of the evil conſequences to ſociety which ariſe from ſuch pardons, they would ſhudder at the extent of the cruelty exerciſed towards the publick, and alſo, in many inſtances, to the convicts themſelves, by this falſe humanity."——*Police of the Metropolis*, p. 315.

* "Experience has ſhewn that many of them (viz. who laboured on the Thames) inſtead of profiting by the puniſhment they have ſuffered (forgetting they were under the ſentence of death, and undiſmayed by the dangers they have eſcaped) immediately ruſh into the ſame courſe of depredation and warfare upon the publick, and ſo hardened and determined in this reſpect have ſome of them been, as even to make propoſals to their old friends, the receivers, previous to the period of their diſcharge, to purchaſe their newly acquired plunder."——*Police of the Metropolis*, p. 332, 2d edit.

† Vide Hunter's Narrative Paſſim.

And the author of the excellent treatiſe on the Police of the Metropolis ſays (p. 346, 2d edit.) that the great diſtance of New South

during their voyage, ſome even after reaching the remote regions to which they were deſtined, have ſuffered a publick and ſhameful death, and ſome have only been pardoned by that clemency which they did not deſerve, and which it may hereafter be neceſſary to exerciſe with greater circumſpection.

Foreigners have often obſerved, that more perſons ſuffer death in this than in any other country. This is no proof that they ſuffer unjuſtly. Neither does it prove that more crimes are committed. But the means of detection are, by a concurrence of many circumſtances, and by the ſuperior ſkill of modern magiſtrates rendered more eaſy. It ſhould moreover be remembered, that this ſeeming ſeverity is the reſult of experience, that greater puniſhment muſt be inflicted when the ſmaller loſes all its terror, that the temptation to offend is thereby leſſened, and that this is compaſſion to wavering honeſty. In many crimes there is a political as well as moral guilt. The difficulty of detection in ſome inſtances, the ſcrupulous nicety of the

South Wales has not proved a bar to the return of a conſiderable number of the more atrocious and adroit thieves, ſeveral of whom are known to be again upon the town.

law

law of evidence in all caſes (a nicety which every one muſt admire) and innumerable other cauſes unite to juſtify and to illuſtrate our penal code. In this country too the chriſtian religion is taught in its utmoſt purity, eſſentials are not ſacrificed to externals, faith and morality are equally inculcated, and the profanation of the Sabbath, that well-known beginning of wickedneſs, though tolerated in foreign countries, and too common even amongſt ourſelves, is forbidden here by our laws, and diſcountenanced by the practice of the beſt and wiſeſt. In modern times we have diſcovered and practiſed an excellent remedy for this alarming evil, and to reſcue ſo many thouſands from it will ultimately redound to our national happineſs and ſecurity. Furniſhed with ſuch aſſiſtance, they of our fellow creatures who notoriouſly offend will be leſs excuſeable, and if all the laws againſt immorality and profaneneſs ſhould be executed with becoming zeal and energy, many crimes will be prevented, and thoſe which are committed may be more ſeverely puniſhed.

That there ſhould be a gradation of puniſhments ſimilar to the gradation of crimes is impoſ-

impoſſible. Authority is limited in all its operations; but variety of wickedneſs is infinite.

They who would propoſe torture as an additional puniſhment of very heinous offences, do not ſufficiently conſider that the infliction, and the very ſight of ſuch puniſhments only tend to harden the hearts of men; and that the legiſlature muſt alſo preſerve it's own dignity, after the example of the Romans, who did not always act with juſt rigour againſt their treacherous allies, becauſe they conſidered more what was worthy of themſelves, than what might in ſtrictneſs be done to the offenders.

From what has been ſaid permit me to draw a few inferences.

Firſt then, while we rejoice that in all particular caſes, which general rules cannot comprehend, recourſe can be had to the fountain of mercy, let it ever be had with prudence and with caution. The laws of religion, as well as the laws of the land, while they require us to be diligent in the prevention of crimes, require us not only not to impede condign puniſhment, but to uſe every juſt and reaſonable method by which it may

upon

upon proper conviction be inflicted. Let due attention be paid to the former conduct of the criminal, and let us never forget that the ſmalleſt offences are aggravated by repetition. Let us alſo take into the account, the difficulties which attend on detecting and apprehending atrocious robbers and plunderers; and what dangerous combinations and confederacies are formed by theſe peſts of the human race. Let us moreover view, with honeſt indignation, the conduct of thoſe, who however exalted their ſtation, or however blameleſs their private behaviour, have abuſed the confidence of their ſovereign, and have obtained unmerited relaxation or indulgence. Let a due deference be paid to the opinion of thoſe only, whoſe office it has been to examine every circumſtance of the caſe, and the general character of the culprit.

In the next place, that we may more fully underſtand the purity and excellence of our criminal code, let us look back to the ages of ignorance and ſuperſtition, to thoſe times wherein the greateſt crimes might be expiated by pecuniary compenſation, wherein the injury done to individuals was more attended

to

to than the injury done to the community, wherein profane appeals were made to Providence in a manner which equally ſhocks our humanity, and inſults our underſtandings. When we have done all this, let us contemplate with delight and with gratitude the ſecurity which innocence now enjoys, a ſecurity of life, property, and reputation granted, without reſpect of perſons, to high and low, rich and poor. To a good man the gradations of puniſhment are no ſubject of concern. *His heart is eſtabliſhed and will not ſhrink*, his principles are fixed and cannot be ſhaken.

In the third place, while we vindicate the general tendency of the penal laws, we are far from arrogating perfection. If alterations be requiſite, let them be deliberate, and let them be gradual, leſt *in gathering the tares we root up the wheat alſo.* That fatal ſpirit of innovation which would pervade our religion, our morality, and our civil polity, which would abrogate ſyſtem, and *turn the world upſide down*, muſt be particularly guarded againſt, where the peace and harmony of multitudes are concerned. Other evils affect men individually, but this would ruin them collectively. Thoſe changes are admiſſible which

deſtroy

deſtroy no general, no fundamental principles, which are conſiſtent with the welfare of the ſtate. Good men, however diſcordant on other ſubjects, will always unite in promoting decency, regularity, and order. On ſuch occaſions the ſpirit of party vaniſhes, and the means and the end mutually give ſanction to each other.

Finally, let us remember that as every vindictive principle is baniſhed from our criminal code, ſo ſhould it be baniſhed from our minds, when we ſeek redreſs for civil injuries. If, as an eminent * writer and orator has obſerved, "law is beneficence acting by a rule," it was never intended to gratify reſentment. The encouragement it offers to pacifick accommodation, it's diſmiſſion of every complaint that is contrary to good morals, that is vexatious, frivolous, or unimportant, will prove it's real tendency, and evince it's intrinſick excellence. If low cunning and groſs prevarication render it too often the engine of malice or oppreſſion, if ſuch abuſes happen as the diſpenſers of juſtice cannot remove, correct, or even diſcover, let not the

* Mr. Burke.

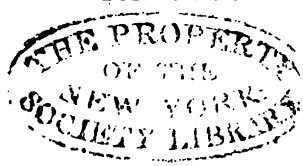
unmerited

unmerited ſufferings of a few tempt us to overlook the general tranquillity and ſafety of all. And let us in our ſtations and callings labour for reconciliation, let us abſtain from mean acts of hoſtility, and even from apparently juſtifiable modes of retaliation. *The beginning of ſtrife is as when one letteth out water*, and if we cannot *leave off contention before it be meddled with*, we may at leaſt leſſen it's pernicious influence on our own conduct,

The law of Moſes and the goſpel of Chriſt in the ſame benign ſpirit remind us that we are brethren; why ſhould we *do wrong one to another*, why ſhould we fall out amidſt our ſhort, our laborious pilgrimage? We have common ſpiritual enemies to contend with; againſt theſe we muſt put on the whole armour of God. The moſt dangerous of them is a haughty, vindictive diſpoſition. To conquer this enemy let us be cloathed with patience, meekneſs, and humility, and let the feuds and animoſities which diſturb the peace of ſociety be a conſtant admonition to ſtudy and to practice the arts of conciliation.

May he, who in the agonies of death prayed for his enemies, grant that we may be *ſubject not only to the higher powers, but alſo to one another, in honour preferring one another*, and endeavouring, as far as prudence will admit, *to overcome evil with good.*

THE END.



PUBLICATIONS

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Curſory Obſervations, chiefly reſpecting Dr. Prieſtley.

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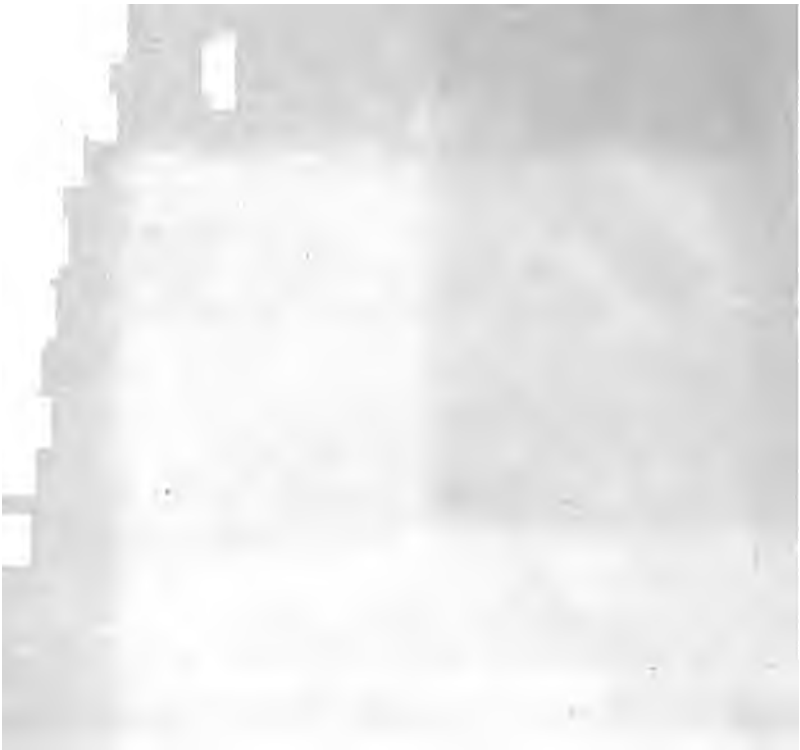
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